

The HISTORICAL BULLETIN

Vols. 26-28 1947-50

Vol. XXVI

NOVEMBER, 1947

No. 1

HAS LATIN AMERICA GROWN UP POLITICALLY?

Peter Masten Dunne

MILLENNARIANISM IN AMERICA

Francis X. Curran

THE UNION OF SOUTH AFRICA AND ITS RELATION TO THE CROWN

Alice McGee Smart

ORAL REPORTS IN THE HISTORY CLASS

Martin F. Hasting

HISTORICAL NOTE ON "CORPORATE UNION"

Donna J. Burr

BOOK REVIEWS AND NOTICES

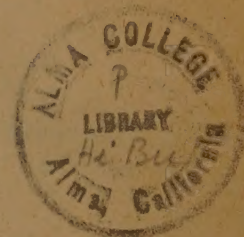
Saint Louis University

50 cents a copy

Saint Louis 3, Mo.

\$2.00 a Year

39518



The HISTORICAL BULLETIN

A SERVICE QUARTERLY
for Teachers and Students of History

Vol. XXVI

NOVEMBER, 1947

No. 1

Editor

JOHN FRANCIS BANNON

Editorial Board

THOMAS L. COONAN
JASPER W. CROSS
ANTHONY F. CZAJKOWSKI
JOSEPH P. DONNELLY

LAURENCE J. KENNY
THOMAS P. NEILL
PAUL G. STEINBICKER
HERBERT WEINSCHL

Published quarterly in November, January, March, and May, by the Department of History, Saint Louis University, Saint Louis 3, Missouri. Entered as second-class matter January 7, 1932, at the Post Office of Saint Louis, Missouri, under the Act of March 3, 1879. Address all communications to THE HISTORICAL BULLETIN, 221 North Grand Blvd., Saint Louis 3, Missouri. THE HISTORICAL BULLETIN is indexed in the CATHOLIC BOOKMAN and THE CATHOLIC PERIODICAL INDEX.

TABLE OF CONTENTS

HAS LATIN AMERICA GROWN UP POLITICALLY?	3
<i>Peter Masten Dunne</i>	
MILLENNARIANISM IN AMERICA	5
<i>Francis X. Curran</i>	
THE UNION OF SOUTH AFRICA AND ITS RELATION TO THE CROWN	7
<i>Alice McGee Smart</i>	
ORAL REPORTS IN THE HISTORY CLASS	9
<i>Martin F. Hasting</i>	
HISTORICAL NOTE ON "CORPORATE REUNION"	11
<i>Donna J. Burr</i>	
BOOK REVIEWS AND NOTICES	20

CONTRIBUTORS

PETER MASTEN DUNNE, S.J., A.M., Ph.D., is professor of history, University of San Francisco, and the author of *Pioneer Black Robes on the West Coast*, *Pioneer Jesuits in Northern Mexico*, *A Padre Views South America*, and most recently *Latin America: An Historical Survey*, with John Francis Bannon, S.J.

FRANCIS X. CURRAN, S.J., A.M., is the author of *Major Trends in American Church History*. He was formerly professor of history, Weston College, and currently is completing his doctoral studies at Columbia University.

ALICE MCGEE SMART, A.M., is a graduate student in English History at Saint Louis University. She is the author of *Black America Abroad*.

MARTIN F. HASTING, S.J., A.M., this year is completing his course of Jesuit studies at Saint Joseph Hall, Decatur, Illinois. History students know him for his contribution to the BULLETIN's Outline History Series, *American History*.

DONNA J. BURR is a history major at Marygrove College, Detroit.

NOTICE

With the present number of THE HISTORICAL BULLETIN the History Department of Saint Louis University assumes complete editorial and publication responsibility. The members of the Department will make up the editorial staff and will maintain an even closer connection with the enterprise than was the case during the previous period, when the publication was in the hands of the Missouri Province Educational Institute. The policies of the journal will seek to remain the same that during the past twenty-five years have made it an organ of service and information to "teachers and students of history." The staff regrets that the annual subscription rate must be raised—to two dollars a year—but we are confident that our subscribers will recognize the all-too-evident fact of rising publication costs.

Has Latin America Grown Up Politically?

Peter Masten Dunne, S. J.

University of San Francisco

THE word "politically" has been put first in the title of these reflective paragraphs and not without reason, for it will help to clarify our thinking. Culturally, large sections of the more representative citizens of these American republics have been grown up for centuries. They were adult, culturally, long before the blessings of independence came to them and were regularly superior in this matter to the Anglo-American of the north. In what we may call humanism in its best sense—in the appreciation and cultivation of certain refinements, spiritual and intellectual, of human living; in philosophy, in literature, in art—the educated *criollo* and the *mestizo* of mentally cultivated background has always been superior. So it is with the refined and educated Latin generally, whether of this western hemisphere or of its mother, the small European portion of the eastern hemisphere. The quality of French culture is clear from the record of history, as is the Spanish *siglo de oro*. From both these traditions, especially from the French, educated Latin Americans have drunk deep draughts of spirit culture, either by going to the source itself in Europe or by the perusal of European masterpieces in the schools or in the homes of America. In the Latin portions of the Western Hemisphere a poet is with honor even in his own country. The whole world turns out to glorify a deceased Nicaraguan bard, Rubén Darío (1867-1916), proclaimed and honored by twenty nations. The same twenty republics know, read, and love the deep-souled contemporary, the Chilean Gabriela Mistral, and, when this lady dies, there will be more ado in the press of Latin America than over the demise of a movie actress or the passing of a multi-millionaire.

Where in this hemisphere of the West can be found creations upon the canvas which rival those of the colonial Gregorio Vázquez (1638-1711) or of the moderns, Azevedo Bernal or Father Santiago Páramo. These conceptions in line, color, and human feature surpass anything the North has produced; they rival or, mayhap, surpass the masterpieces of a Raphael or a Botticelli. And so Colombia is rightly proud of these her cultured children. Brazil has long ago given proof of her cultured maturity in the delightful forms chiseled from soft stone by the mulatto Aleijadinho (1750-1830), while the sculptured or moulded beauty of the colonial Caspicara of Ecuador sweeten and elevate the nation's shrines. José Luis Zorrilla de San Martín, our contemporary of the twentieth century, has adorned

the plazas of his native Uruguay and of Argentina with the strong and stalwart forms his chisel has hewn in stone or his hands have moulded from clay. What can replace in this hemisphere those spirit-melting madonnas which perfume with prayerful devotion the sanctuaries that are richly sprinkled along the west coast of the southern continent; or what wealth of art can compare with the moulded façades and the ornate and gilded altars of Mexico and Peru! Even the Anglo-Saxon can sometimes admire such beauty, though he has not been able to create it. Therefore in these human values, and even in colonial times, the Latin American was already matured, while his Anglo cousin of the north, because of different background and racial character, was as yet but a child.

Politically, the record has been quite different. In the pragmatic organization and evolvement of the democratic state it has taken the Latin American a long time to mature. To be sure, these well educated Latin men of refined spirit have most often been the leaders of their people, and their keen and supple intelligence has fructified, even politically, in constructive theories of law, arbitration, and international order. We have the Drago Doctrine, fathered by Luis María Drago of Argentina (1859-1921), approved by the third Pan American Congress of 1906, and incorporated as part of international law by the second Hague Conference in 1907. The Gondra Treaty of 1923, originating with Manuel A. Gondra of Paraguay, made an important addition to constructive diplomatic processes among the American nations. In political theory history's record of the Latin American contribution is splendid; not, however, in the practice. In the application of the theory Latins have been deficient. During early independence years they were not able to organize a government which was stable without being dictatorial; which could be democratic without division and corruption. Here the Latin American has faltered and so the question is posed whether he has yet arrived at mature estate, or is still a growing and developing child. Apart from the leaders the question is asked whether the people are sufficiently intelligent, restrained, and law-abiding in practice to warrant their being organized into a successful democratic government. Both as to leaders and to people the answer cannot always be in the affirmative, not always—we are dealing with twenty governments.

It is clear that in the beginning of independence democracy had to be infantile or completely inoperative.

How could it have been otherwise? Without previous practice in a difficult art, self-government, one cannot be expected to operate other than clumsily or to operate not at all, in spite of theories and subjective desires. This previous practice did not exist for Latin Americans. For centuries these peoples had lived under the absolutist monarchies of Spain or of Portugal. The dim and tiny spark remaining over from the Middle Ages, a remnant of democratic practice in the town *cabildo*, was extinguished early in the sixteenth century by Charles V. But, even if the leaders had enjoyed a previous experience in statesmanship, the task of national democratic organization would still have been difficult, especially in certain regions or countries, because of the character of the people. In Paraguay, Bolivia, Peru, and Ecuador the very large Indian population, with its lethargic and backward psychology, precluded millions from intelligent participation in any form of republican government. In Haiti and the Dominican Republic the attractive, but untutored, psychology of the Negro acted with similar negative results. In addition to the inability of the native races to cooperate with free institutions there was the great mass of the poor, illiterate, and often unstable and unreliable *mestizos*. Then again, among the better conditioned and educated *mestizos* and among the *criollos* of unmixed European but Latin blood there existed at the beginning of independence another obstacle to government in free and orderly processes: the individualistic, emotional, and often unrealistic psychology of the Latin. Individualism, of course, is most often only a euphemistic name for egotism and pride, as unconstructive as it is un-Christian. This psychology affected in the beginning of independence both the leaders and the upper brackets of the people in a manner as to disrupt democratic forms. For, since it was strongly emotional, it led to a fanatical attachment to one's own ideas, or to one's own party, or to a leader, an attachment in which compromise was out of the question. It led to fierce antagonism against the proposals or the persons of the opposition. It accepted criticism (part and parcel of free speech amid free institutions) in bad grace, as a personal insult, and so it bred passionate anger. All this gave a keen edge among the leaders to the already existing propensity towards a fatal division and disruption. Amidst the people, where egotism and resentment of criticism did not so often apply, there was still an explosive emotionalism which likewise is essentially disruptive. This would cause them to follow a leader blindly as against another leader (fruit in the masses of personalism); it formed the soil out of which the demagogue or the *caudillo* sprang. All in all, there was in those early days a lack of that cohesive quality without which states cannot solidly endure.

Add to the above other things true to type: an overweening ambition in many of the leaders, as with Iturbide and Santa Anna of Mexico; a flaming and destructive glory-lust and power-madness, as was seen in the early *caudillos* of Paraguay, Doctor Francia (1814-1840), for instance, and the younger López (1862-1870) whose crazy career ruined his country, and in the latest dictators of Venezuela, Guzmán Blanco (1873-

1888) and Juan Vicente Gómez (1909-1935). For many and many a decade among the politicians there were careerism, violent partisanship, legislation for party only, factionalism, and deliberate and selfish obstruction of parliamentary processes. Among the smaller people as also among the higher officials a lack of integrity and civic virtue injured the prosperity of nations so that, for instance, under the really democratic regime in Argentina of President Hipólito Irigoyen and his Liberal Party (1916-1930) the machine of state became impregnated with corruption.

These are some of the reasons why politically Latin America was infantile during the first decades of its freedom after 1810. Politically it was unable to walk, even to crawl. The two great leaders of independence of the north and of the south, respectively, Simón Bolívar and José de San Martín, were not deceived regarding these defects in their countrymen. Thus San Martín favored rather a constitutional monarchy headed by some European prince, while Bolívar had in mind a strongly centralized government in which the president of the republic would enjoy practically dictatorial powers. The constitution he drew up for the newly created Bolivia in 1825 embodies the ideas of the great Liberator.

During the early decades of political frustration in the new states of Latin America there were two notable exceptions. Chile enjoyed a continuous and relatively prosperous government for sixty years, thirty under a Conservative and thirty under a Liberal regime. Then after 1891 it lapsed for some decades into discontinuity and confusion. Brazil was the other exception. After some initial growing pains the stalwart but liberal personality of Emperor Dom Pedro II (1831-1889) blessed Brazil, after his coming of age, with forty-nine years of peaceful and prosperous government. Dom Pedro's Austrian blood, through his mother, lent stability to his character, a quality admittedly recognized as often wanting in the Latin. When a barracks revolution overthrew the Emperor in his old and bewhiskered age the army men and the other politicians showed themselves unable to steer successfully the republican ship of state, with cohesion, coolness, and realism.

Spain stands in the modern history of Western Europe as an illuminating example of how such group characteristics and deficiencies in leaders and people can affect a state. Spain, without the drag of the Indian and the mixture of the *mestizo*, has still not even in the mid-twentieth century politically grown up and, perhaps, never will. Spain will not succeed in organizing a democratic regime until the character of its people changes. An exceedingly intelligent and cultured *disputado*, member of Uruguay's Chamber of Deputies, once said to the writer in Montevideo: "The difference between Latin America and the United States is this: our background has been Spanish, yours has been English."

San Martín and Bolívar, the fathers of independence, were therefore directed by a realistic intelligence when they harbored such serious misgivings; when they felt that the new states were not yet ready for the function-

(Please turn to page fourteen)

Millennarianism In America

Francis X. Curran, S. J.

Formerly, Weston College

MILLENNARIANISM, adventism, chiliasm, that noxious tenet by whatever name it is called, can never be Catholic. For it is a doctrine of despair and a cult of the hopeless. Among Catholic writers a few Patristic authors, probably pessimistic in the face of Roman persecutions and the horrible moral conditions of the Empire, indulged in chiliastic fantasies.¹ But they are alone; and their theories have fallen into desuetude and disrepute. Throughout the ages the Catholic Church has allowed no place to this cult of despair.

Protestantism, Progenitor of Millennarianism

It remained for Protestantism to permit the diffusion and growth of this stultifying belief. Within the ambitus of Protestantism the doctrine has flourished and developed wide-branching roots. Especially is this true of the United States. "At the present time many small sects which have emerged from evangelical Protestantism in the United States adhere to some form of pre-millennarianism. Forty or more sects, with a combined membership of over a million, report it as one of the central ideas in their doctrinal statements . . . Including the Fundamentalists who have not left their denominations, there are probably three or four million persons who accept the millennarian scheme. . . ."²

Protestantism initiated this modern millennarianism by the earliest of its derelictions of the poor. When in the sixteenth century the aristocracy and the bourgeoisie turned a movement for religious reform into the Protestant Revolt, they created churches in their own image and likeness, churches in which the poor had no place.³ Since the upper classes saw to it that the disinherited did not return to Catholicism, the lower economic classes created a religion suited to their particular needs and aspirations, but a religion split into numberless sects.

Evangelicalism, Mother of Millennarianism

The innumerable denominations of this lower-class cult can best be catalogued under the generic title of Evangelicalism. From the Protestant Revolt to the present day, the religious movements of the poor within Protestantism show the characteristics of Evangelicalism, characteristics so common and so prominent that they are almost marks of the churches of the disinherited.

Even more than the other great divisions of Protestantism, Evangelicalism is prone to reflect the changing

economic and social status of its constituency. Niebuhr thus sums up this mark of the church:

. . . One phase of the history of denominationalism reveals itself as the story of the religiously neglected poor, who fashion a new type of Christianity which corresponds to their distinctive needs, who rise in the economic scale under the influence of religious discipline, and who, in the midst of a freshly acquired cultural respectability, neglect the new poor succeeding them on a lower plane. This pattern occurs with remarkable regularity in the history of Christianity. Anabaptists, Quakers, Methodists, the Salvation Army, and more recent sects of like type illustrate this rise and progress of the churches of the disinherited.⁴

The demands of the lower economic classes are implemented by the doctrines of Evangelicalism. Since the poor and the uneducated could not seek emotional outlet through costly recreation, they found catharsis in their religion. The theological structure of Evangelicalism is based on the dogma which teaches that man is "saved", not by the Lutheran justification by faith or the Calvinistic predestination of God alone, but by an emotional upheaval in which sinful man is "convinced of sin" and "accepts the Lord."⁵ Fundamental in this doctrine of "conversion" is the belief that the Holy Spirit operates directly on man's emotions.

This stress on emotionalism was carried over from doctrine to worship. Evangelical services are marked by devices calculated to stir up strong emotions. Highly emotional hymns are sung, sermons vividly colored by hell-fire and brimstone are preached, and the congregations are encouraged to express their emotions by sobs, shouts, groans and other evidences of strong feeling. If an unfortunate, due to overwrought nerves, becomes hysterical, unconscious, or unintelligible in speech, the deluded sect members believe that the Holy Ghost has descended upon the poor sufferer. In American history the best example of this hallmark of Evangelicalism was given in the emotional excesses of the frontier revivals of the early nineteenth century.⁶

Another reflection of the image of its makers is seen in the Evangelical preaching of a Puritan code of morality. Rich dress, dancing, theatre-going, liquor and other "worldly" amusements beyond the economic reach of the disinherited are commonly classified as sinful.⁷

⁴*Ibid*, p. 28. On American sects, cf. John M. Mecklin, *Story of American Dissent*, (N. Y., 1934), p. 4 ff.

⁵ For the importance of this doctrine in American Protestantism, cf. Henry K. Rowe, *History of Religion in the U. S.*, (N. Y., 1924), p. 158.

⁶ For details, cf. John B. McMaster, *History of the People of the U. S.*, (8 vol., N. Y., 1883-1913), II, 580 ff; William W. Sweet, *Story of Religions in America*, (N. Y., 1930), p. 328 ff; Grover C. Loud, *Evangelized America*, (N. Y., 1928), p. 112 ff.

Ernest S. Bates, *American Faith*, (N. Y., 1940), p. 338, stresses in particular one emotion: "The sexual basis of revivalist and camp meeting orgies is too obvious to be overlooked . . . When the repressed natural impulses could be dammed up no longer, they found expression in the excitement of the camp meeting, where, with howlings and rollings and sexual convulsions, souls were converted to God."

⁷ Mecklin, *op. cit.*, p. 26; Clark, *op. cit.*, p. 19.

¹ Joseph Pohle (trans. by Arthur Preuss), *Eschatology*, (6th ed., St. Louis, 1929), p. 155 ff.

² Elmer T. Clark, *Small Sects in America*, (Nashville, 1937), p. 43.

³ H. Richard Niebuhr, *Social Sources of Denominationalism*, (N. Y., 1929), p. 34; "The Protestant Revolt failed to satisfy the lower classes after taking Catholicism away. The new Protestant churches were middle class and aristocratic . . . The failure of the Reformation [sic] to meet the religious needs of the peasants and other disfranchised groups is a chapter writ large in history."

Finally, and most pertinent to our study, the doctrine of millenarianism is a fundamental ingredient of Evangelicalism. The disinherited, conscious of their social and economic inferiority and despairing of betterment in this world, solace their souls with a lively belief in the imminence of the Second Coming of Christ, when the rich will be cast down and the righteous poor—that is, themselves—will inherit the earth and the good things thereof. When, in the classical evolution of the Evangelical sect, the church of the disinherited has become a church of the bourgeoisie, the disreputable doctrine of adventism is tacitly and tactfully forgotten; this has come to pass in the major American sects. But even today chiliasm is a doctrine common to sects still in their primitive Evangelical fervor.⁸

The Eschatology of the Chiliasts.

The eschatology of the Evangelicals differs from sect to sect, both in the prominence of its preaching and the details of the millennium. In general, however, the millennial doctrine is as follows:

Mankind, intrinsically corrupt, is progressing towards the nadir of moral corruption. Evil, both in the physical and moral orders, is but a sign of the approaching dissolution of the present world order, and may be expected to increase as doomsday nears. The Church of Christ has no mandate to struggle against evil; its function is merely to prepare a few chosen "saints" for membership in the millennial kingdom of Christ.

When the measure of evil has been filled to overflowing, Christ will appear in His glory, not indeed on the earth, but in the "upper air". By the exercise of His divine power, He will raise to His side the "true Church," which will include the "saints" among the dead as well as the living. This former group will thus experience the "first resurrection." The whole company will remain in the "upper air" for a period of seven years, during which it will enjoy a state of happiness known as the "rapture."

While the "true Church" is drifting about the stratosphere, the world below will progress towards destruction. Antichrist will assume power, establish his capital at Babylon, devastate civilization and torment mankind. When the seven years have elapsed, Christ and His "Church" will descend from the "rapture" and in an universal conflict destroy the power of Antichrist. Satan will be chained and, together with the "beast" and the "false prophet," cast into the abyss. Christ will establish His kingdom on earth and occupy a material throne in Jerusalem. For the promised millennium the "saints" will live a blissful life in this earthly paradise.

At the end of the millennium Satan will be again released. But again he and his innumerable hosts of demons will be defeated in battle and again consigned, this time eternally, to hell. After this event, the "un-

righteous" dead will be called from their graves to be damned and dispatched to hell. Finally, the earth will be consumed in a universal catastrophe, and Christ and His "saints" will ascend to heaven and eternal bliss.⁹

Adventist Exegesis.

It would be a pointless and profitless task to explore the tortuous foundations of this eschatology. Needless to say, the twentieth chapter of the Apocalypse is the chief source whence the chiliasts have drawn this blueprint of the future. With the usual ability of "Bible Christians," they confirm the truth of their predictions by numerous quotations of isolated texts from both the Old and New Testament. It will not be amiss, however, to present a few of the more interesting exegetical excursions of the millenarians.

It has long been their custom to identify the Papacy and the Catholic Church with "Antichrist" and the "Scarlet Woman"; and the mystic number of Antichrist has been found in "vicarius Filii Dei." Nor is it surprising that "Saturnia", allegedly the Chaldean name of Italy, and "Romiith", the Hebrew name of Romulus, both of which contain the number 666, have been applied to the Papacy. More recently, however, the Seventh Day Adventists have identified the Catholic Church with the "little horn" of Daniel 7, 25, which changed "times and laws", because the Church had changed the Sabbath from Saturday to Sunday.

For centuries it has been the custom of the chiliasts to greet each new war as an infallible harbinger of imminent doom. Hitler was early and often identified as Antichrist, an honor granted to Wilhelm II in the first World War. The Kaiser was considered an inescapable sign, inasmuch as he literally fulfilled Zacharias 11, 15-17. His left hand was "clean dried up," his right eye was "utterly darkened," he did not "heal that that is broken" or "visit those that be cut off," since his alliance with Turkey precluded the return of the Jews to Palestine. In recent days the prophecy that "many shall run to and fro" (Daniel 12, 4; in the Douay version, "many shall pass over") is found verified in modern rapid communications. Automobiles and their headlights have been hailed as "the chariots that shall run in the streets" and "seem like torches" of Nahum, 2, 4. And the statement (Nahum 2, 6) that "the gates of the rivers shall be opened" is declared verified in modern drawbridges.¹⁰ But this catalog could be prolonged indefinitely.

American Sects of European Origin.

Many of the millenarian sects represented in the United States are importations from Europe. While of the original Protestant chiliasts the Anabaptists, whose antinomian excesses in Munster are well known, have not perished, disciples of the adventist Simon Menno still exist. No less than sixteen Mennonite sects are established at present within the United States. In the early days of settlement the colonies, particularly Rhode Island, harbored, besides the quondam chiliastic Quakers, a throng of now extinct adventist denominations,—

⁸ *Vide supra*, note 2.

⁹ This picture is drawn from William E. Blackstone, *Jesus is Coming*, (Chicago), 1908), p. 72 ff; Jesse F. Silver, *The Lord's Return*, (N. Y., 1914), p. 32 ff, p. 203 ff; Shirley J. Case, *The Millennial Hope*, (Chicago, 1918), p. 209 ff; Chester C. McCown, *The Promise of His Coming*, (N. Y., 1921), p. 196 ff; and James H. Snowden, *The Coming of the Lord*, (N. Y., 1919), p. 172 ff.

¹⁰ These details are drawn from John L. Shuler, *Is the End Near?* (Nashville, n. d.) *passim*.

(Please turn to page seventeen)

The Union of South Africa and Its Relation to the Crown

Alice McGee Smart

Saint Louis University

THE Union of South Africa came into being as one of the self-governing units of the British Commonwealth of nations on May 31, 1910. Prior to its establishment there existed four colonies, Natal, the Transvaal, the Orange Free State, and the Cape of Good Hope, each enjoying responsible government. Today those colonies have given place to four political provinces, brought together in a unitary state, entirely subordinate in legislative power to the parliament of that state. The change from colonial to what has subsequently been designated as dominion status was effected when the British Parliament passed the Union of South Africa Act (1909) and it received the royal assent.

This Act automatically established for the Union those rights which the other self-governing units shared in common: the management and control of internal affairs. But during the following twenty-five years, events transpired with such speed that the Dominions were catapulted into positions that approximated sovereignty. In the Report of the Inter-Imperial Relations Committee of the Imperial Conference of 1926, the Earl of Balfour, Secretary of State for Foreign Affairs, described them as

"Autonomous communities within the British Empire, equal in status, in no way subordinate one to another in any aspect of their domestic or external affairs though united by a common allegiance to the Crown, and freely associated as members of the British Commonwealth."¹

That was a declaration of status, however, not a constitution. But in 1931, the Statute of Westminster set out in legal detail the generalizations of the Balfour declaration. The Union quickly reinforced its position as a sovereign state by the enactment of the Status of the Union Act 1934, incorporating therein those provisions of the statute that were applicable.

While the South Africa Act, the Statute of Westminster, and the Status of the Union Act constitute the centripetal forces operating in the Union, they do not form the entire body of law. Amendments have been added, proclamations issued, regulations pronounced, conventions enunciated, precedence has been invoked. So great has been the change effected in the state under this body of law, that one might well consider the status of the Union today. What is its relation to the Crown? Is it free of all legislative restraints? Does it exercise sovereignty in International Law? Is it an independent state?

"The Crown," quoting from the preamble of the Statute of Westminster, "is the symbol of the free association of the members of the British Commonwealth of

Nations."² In the British system of government, the most important acts of administration of national affairs are carried out in the name of the Crown. Laws are made by the Crown in Parliament; justice is administered on behalf of the Crown, war is declared, treaties are ratified through the Crown. And it is by common allegiance to the Crown that the members of the Commonwealth are united.

The title to the Crown is vested in the king (or queen) who serves as the titular head and binding force of the Empire. Thus allegiance to the Crown is maintained through the person of the king.

The present relationship which exists between the Union government and the Crown has been arrived at in part through legislative enactments and in part through the impact of world events. Under the Status of the Union and the Royal Executive Functions and Seals Acts of 1934 power in the external affairs of the Union appears to have been transferred from the King to the Union Government.

The Status of the Union Act provided:

1. The Parliament of the Union shall be the sovereign legislative power in and over the Union, and notwithstanding anything in any other law contained, no Act of the Parliament of the United Kingdom and Northern Ireland passed after the eleventh day of December 1931 shall extend or be deemed to extend to the Union, unless extended thereto by an act of the Parliament of the Union and shall be construed accordingly

4. (1) The Executive Government of the Union in regard to any aspect of its domestic or external affairs is vested in the King, acting on the advice of His Ministers of State for the Union, and may be administered by his Majesty in person, or by a Governor-General as his representative.

(2) Save where otherwise expressly stated or necessarily implied, any reference in the South Africa Act and in this Act to the King shall be deemed to be a reference to the King acting on the advice of the Ministers of State for the Union.

8. Section sixty-four of the South Africa Act which reads "when a Bill is presented to the Governor-General for the King's assent, he shall declare according to his discretion but subject to the provisions of this Act, and to such instructions as may from time to time be given in that behalf by the King that he assents in the King's name, or that he withholds assent or that he reserves the Bill for the signification of the King's pleasure"³

² *Op. cit.*, p. 303.

³ W. P. M. Kennedy and J. Schlosberg, *The Law and Custom of the South Africa Constitution* (London, 1935), appendix IV, pp. 576-577.

¹ A. B. Keith, *Speeches and Documents of the British Dominions*, p. 161.

is hereby repealed and the following section substituted therefor:

64. When a Bill is presented to the Governor-General for the King's assent he shall declare according to his discretion but subject to the provisions of this Act, and to such instructions as may from time to time be given in that behalf by the King, that he assents in the King's name or that he withholds assent. The Governor-General may return to the House in which it originated any Bill so presented to him, and may transmit therewith any amendments which he may recommend, and the House may deal with the recommendation.⁴

From this it can be seen that all legislative powers became vested in the Union Parliament, while all Executive power in internal and external affairs was vested in the King acting on the advice of his Ministers of State for the Union, to be administered by the King in person or by a Governor-General acting as his representative.

Under the Royal Functions and Seals Act the Union was able to have its own royal great seal and signet for use in sealing documents. But an even more significant innovation was provided by Sec. 6 of the Act, which reads:

"6. Whenever for any reason the King's signature to any instrument requiring the King's sign manual cannot be obtained or whenever the delay involved in obtaining the King's signature to any such instrument in the ordinary course would in the opinion of the Governor-General in Council, either frustrate the object thereof, or unduly retard the despatch of public business the Governor-General shall, subject to such instructions as may from time to time in that behalf, be given by the King on the advice of his Ministers for the Union execute and sign such instrument on behalf of his majesty and an instrument so executed and signed by the Governor-General and countersigned by one of the King's Ministers of the Union shall be one of the same force and effect as an instrument signed by the King."⁵

The passage of this section not only prevented the British Minister from interfering with Union affairs but it made it possible for the Union Government to override the King's refusal to sign a bill simply by having it executed and signed by the Governor-General and countersigned by one of the Ministers of the Union. This power places a different complexion upon the relationship between the Union Government and the Crown. For not only is the Governor-General and officer of the Union Government appointed and removable by that government, receiving instructions as to his authority only from the Union ministry, but he is also empowered, under Part II, Section 14 of the South Africa Act, to appoint members "who shall be the King's Ministers of State for the Union."⁶ Thus the exercise of Royal power is transferred from the King to the Union.

The abdication of Edward VIII, King of the British Commonwealth of Nations, and the War of 1939-45 further impaired the relationship between the Union and the Crown. But as these events are interlinked with the question of withdrawal from the Commonwealth they will be reserved for a later portion of the discussion.

The point has already been made that all legislative power in the Union is vested in its Parliament. Further, it is only when requested by the Union Parliament that an Act of Parliament in Crown can be extended thereto. Nor is any law passed by the Union Parliament since 1931, unoperative on the basis that it is repugnant to English law,—a condition that was possible under the Colonial Laws Validity Act. It would appear, then, that the Union is independent of legislative restraints. However, the view may be taken that in the theory of British Law, the British Parliament can legislate for any Dominion and such legislation would be valid in law. Since the Constitutions of all the Dominions owe their existence to Acts of the British Parliament, having been made by the British Parliament, they can be modified or even abolished by that same body. Consequently the Crown Parliament could legislate for the Union, even though such legislation would entail the burden of enforcement. However, the Union legislature is subject to constitutionally imposed restraints. The South Africa Act restricts the government (1) in the disfranchisement of these natives of the Cape of Good Hope who had the franchise at the time of Union and (2) require the use on a footing of equality of both the English and Dutch languages as the official languages of the Union! In the first instance cited time is the essence of the law, and it has become the *modus operandi*. Then in any case, in the general sense of parliamentary law, there is no law of the Union Government which the Union Parliament cannot change.

Is the Union an independent state in the eyes of International Law?

W. E. Hall says, "The marks of an independent state are that the community constituting it is permanently established for a political end; that it possess a defined territory, and that it is independent of external control . . . So soon as a society can point to the necessary marks, and indicates its intention of conforming to law, it enters of right into the family of states, and must be treated according to law."⁷

The Union was permanently established for a political end. It possesses a defined territory, is independent of external control and is expected to exist for an indefinite period. Therefore, it is an independent state in law, according to Hall.

When the Union Parliament re-enacted parts of the Statute of Westminster into the body of its law the Prime Minister, General James B. Hertzog inserted the word "independent" in that portion of the preamble to the Bill that described the status of the Union. Thus South Africa was designated as a "sovereign independent State", though neither the Inter-Imperial Relations Re-

⁴ *Ibid.*, Appendix VII, pp. 615-616.

⁵ *Ibid.*, Appendix VIII, Sec. 6, p. 619.

⁶ *Ibid.*, Appendix IV, p. 562.

⁷ *International Law* (Oxford, 1912), p. 16 ff.
(Please turn to page nineteen)

Oral Reports in the History Class

Martin F. Hasting, S. J.

Saint Joseph Hall

THE intrinsic interest of history—a good story—to the naturally curious mind of the high school student renders the teaching of history a comparatively “easy” and enjoyable task. On the other hand, one of the many things which can make history the most difficult teaching assignment in the curriculum is the day-to-day struggle to find ways of varying the class technique. Why not capitalize on the student’s interest to help solve the problem of presentation?

Here is a method which was found practical and interesting, especially for junior and senior high school classes. It “killed five birds with one stone.” 1—It made use of the student’s interestedness, and, generally, increased it through self-activity. 2—It required some little “research.” 3—It gave him a chance to express himself orally and publicly. 4—It forced him to think on his feet under pressure. 5—And it did partially solve the difficulty of student-participation and class presentation.

At the beginning of the year a list of story-subjects (similar to the following) was posted. In general, the titles were specific, in order that the student could confine himself to one point of interest. And an attempt was made to list only really interesting and entertaining story-possibilities.

Each student was to choose the story he would most like to tell. (No matter how large the class, no one can complain of lack of choice with 160 possibilities.) Then he was to look it up and gather all the facts and all the color and interesting background he could find. Each student was on his own in this “research,” working from general directions concerning the intelligent use of the libraries and their facilities. Specific “leads” to a particular historical source book would be given only after a student showed evidence that he really had tried, unsuccessfully, to find the material.

The student’s actual presentation consisted of three parts. 1—He told his story, explained his point, analyzed his problem, or whatever his particular subject called for. This was done only from notes. Occasionally, and then only with permission, could one write a paper and read it before the class. The sources used were to be indicated. 2—The story told, the student-speaker had to answer any question on his subject asked him by the rest of the class. 3—Finally, the student-speaker administered to the class a short written quiz of his own making (handed in to the teacher the preceding day for approval). This last step had a “double-barrelled” action. The knowledge that a quiz (to be corrected and marked by the teacher) was to follow on the talk kept the auditors alert and attentive. In the questioning of the speaker, the rest of the class soon learned to concentrate on the important points, trying to clinch them for the written quiz.

Each student was encouraged to use any device (bulletin boards, maps, graphs, charts, colored chalk, etc.) which would help him make his talk more interesting and effective.

For certain periods, e. g., the Civil War, several students collaborated. One or two represented the North; others, the South. Each student chose a particular outstanding general; gave his biography, over-all strategy and technique in a particular engagement. The result, generally, was a fine summary of the period.

The time allotted each student varied with the ability of the student and the importance of his subject. In general, ten to twelve minutes were allowed for the story; four or five for questions; and three or four for the written quiz. In an average-sized class there would be one report a week. This might vary, of course, as the subjects were taken chronologically and had to be harmonized with the class matter.

Sources for most of the following stories in the first three groups can be found in such works as: Henry Steele Commager and Allan Nevins, eds., *The Heritage of America*; F. W. Halsey, *Great Epochs in American History*; A. B. Hart, *American History Told by Contemporaries*; Allen Johnson, ed., *Chronicles of America*; G. M. Wrong and H. H. Langton, *The Chronicles of Canada*; and, of course, biographies and the various encyclopedias. Perhaps the required collateral reading (historical fiction, etc.) can be synchronized with the program of oral reports, and the same book could serve as a basis for the book- and oral-reports.

Story Titles for American History

A. COLONIAL PERIOD

Balboa
Conquest of Mexico
Journey of Cabeza de Vaca
Marcos de Niza
Expedition of De Soto
Expedition of Coronado
Battle on the Rock of Acoma
Jean Nicolet, “Ambassador to Cathay”
Marquette Expedition
Jesuit Martyrs of North America
Kateri Tekakwitha, Lily of the Mohawks
La Salle Expeditions
Tonty, “The Iron Hand”
Journey of Louis Juchereau de St. Denis
Founding of Jamestown
Captain John Smith
Founding of Plymouth
Captain Miles Standish
Founding of Maryland
Sir Francis Drake
Witch Trial of Mary Easty
Roger Williams and Anne Hutchinson

Braddock's Defeat
The Capture of Quebec—1759
Peter Stuyvesant

B. REVOLUTION TO CIVIL WAR

Daniel Boone
The Boston Massacre
The Boston Tea Party
George Washington
Thomas Jefferson
Benjamin Franklin
Patrick Henry
Lexington and Concord
Paul Revere
Battle of Bunker Hill
American Expedition to Canada
Green Mountain Boys—Ethan Allen
"Commando Raids" at Trenton and Princeton
Defeat of St. Leger and Burgoyne
Valley Forge
Benedict Arnold at West Point
Nathan Hale
Marion, the "Swamp Fox"
Lafayette
Battle of King's Mountain
Yorktown
Capture of Vincennes
John Paul Jones
John Barry
The Whiskey Rebellion
Hamilton-Burr Duel
Burr's Conspiracy
Lewis and Clark Expedition
Pike's Expedition to New Mexico
Stephen Decatur burns the *Philadelphia*
Andy Jackson in Florida
U. S. S. Constitution, Old Ironsides
Perry on Lake Erie
Battle of New Orleans
The Santa Fe Trail
Billy Williams, Mountain Man
"Remember the Alamo"
Battle of Chapultepec
Revolt in California, Bear Flag Republic
Bent's Fort
Kit Carson
Jim Bridger
The "Forty Niners"
Bloody Kansas
John Brown's Raids on Harper's Ferry
Abraham Lincoln
Battle of Gettysburg
Battle of New Orleans—Farragut
Battle of Vicksburg
Monitor vs. Merrimac
J. E. B. Stuart's Raids
Assassination of Lincoln
Impeachment Trial of Johnson

C. CIVIL WAR TO WORLD WAR I

Custer's Last Stand
"Wild Bill" Hickok
Jesse James

Cattle Drives—Chisholm Trail
Building of the Union Pacific
"Boss" Tweed—Politics in a "Shameful Decade"
The Disputed Hayes Election
Reconstruction—Carpetbaggers and Scalawags
Battle of Manila Bay
Battle of Santiago
Hobson's Exploit—Sinking the *Merrimac*
The Revolt of Aguinaldo in the Philippines
Assassination of McKinley
Roosevelt and the Panama Canal
Pershing and Pancho Villa
Sinking of the *Lusitania*
Battle of Belleau Wood
Battle of Chateau Thierry
Battle of St. Mihiel
Battle of the Argonne Forest
German Drive of 1918
Captain Rickenbacker
Attack on Zeebrugge—"Commandos"
Battle of Jutland (Naval)
Larry McPhail's Attempt to Kidnap the Kaiser
Pope Benedict XV and Peace
Wilson and the Versailles Treaty

D. WORLD WAR I THROUGH WORLD WAR II

The "Roaring Twenties"
The Crash of 1929
The Rise of Totalitarianism in Europe
The "New Deal" in Politics
Pearl Harbor—December 7, 1941
Wake Island—U. S. Marines
Battle of Midway
Battle of the Coral Sea
Battle of the Bismark Sea
U. S. S. San Francisco
U. S. S. Boise
Colin Kelly, American Air Hero
Guadalcanal
Campaign in New Guinea
Invasion of North Africa
Conference at Casablanca or Cairo or Teheran
Invasion of Sicily
Invasion of Italy
D Day in Normandy
The Breakthrough at St. Lo
Battle of the Bulge
Bastogne—General McAuliffe
American Tactics West of the Rhine
Capture of the Bridge at Remagen
General Spaatz's Bombing Technique
Surrender of Germany—Collapse of the Nazis
General Douglas MacArthur
General Dwight Eisenhower
Death of Franklin D. Roosevelt
First Air Raid on Tokio
Invasion of the Philippines
Iwo Jima
Okinawa
Superfortresses Over Japan
Admiral Halsey's Bombardment of Japan
Naval Battle in the Philippine Seas

Historical Note on "Corporate Union"

Donna J. Burr

Marygrove College

WITHIN the past seventy-five years a movement has taken root in the Anglican Church to bring about Corporate Reunion with Rome. As the very term implies, "Corporate Reunion" has a rather startling aim. It would not have a convert tread the ordinary path of a convert to the Catholic Church—private instruction followed by personal submission to the authority of the Church. Instead it would require merely that the Archbishop of Canterbury, the spiritual head of the Anglican Church, submit himself to the Pope as representing the entire English Church and by this one act reunite all of England with Rome.

But is there any such wide-open door to Rome for the Anglican Church? The one point upon which the entire question naturally rests is whether or not Anglican Orders are valid. If the Anglican Church has a true priesthood, the Mass, and real Sacraments, then all that is lacking is papal leadership, which might be easily obtained through Corporate Reunion; this is often permitted in the Eastern Orthodox Church that admittedly has valid Orders.¹ On the other hand, if the Orders are invalid then the Anglican Church is completely incompatible with Rome. It then is a schismatic, heretical sect which an individual must completely abandon if he desires to enter the Catholic Church; in this case the term "Corporate Reunion" becomes meaningless.

To arrive at any decision we must first review the movements for Corporate Reunion to determine what role is played by "the question of Anglican Orders"; second, we must inspect Anglican Orders themselves. Only then can we decide if Corporate Reunion is a possible reality, something that may become an actuality before too long, or if it is merely a fantastic dream of a great many Englishmen, a dream which can never gain form and substance but which must always remain an obscure vapor.

Although there were earlier movements toward reunion in the Anglican Church, one of the most significant for us to consider is the English Church Union in the last quarter of the nineteenth century. Lord Halifax was president of the Union in this period, and cooperating with him were several prominent Anglican ministers who published pamphlets entitled "Union of Christendom" to aid in healing the breach with Rome which had occurred some three hundred years before.² In 1885 Lord Halifax even went so far as to journey to Rome to have an audience with the Holy Father on the possibilities of gaining Corporate Reunion.³

To make any headway, Lord Halifax realized that Anglican Orders must be accepted as valid by the

Church, but firmly believing that this would of necessity occur eventually, he spent his life in seeking a settlement. Having retired from office as president of the Union he opened his home to Anglicans and Catholics alike, inviting open discussion on the problem. Here Cardinal Mercier, the Cardinal Archbishop of Malines, spent many hours arguing the pros and cons of Orders and Reunion.⁴ By this time it was clearly evident that there was one real issue which had to be faced squarely: the validity of Anglican Orders would determine the success or failure of the English Church Union.

Within the nineteenth century there were other movements such as "The Association for the Promotion of the Unity of Christendom" in 1857 and the corresponding movements for reunion at the time Wiseman was made Cardinal Archbishop of Westminster, all having as their object Corporate Reunion; most significant, at least in leadership, were the efforts exerted by the head of the Anglican Church, the Archbishop of Canterbury, Reuben Parsons. An intelligent and extremely well educated man, he did realize that within the Anglican Church something most definitely was lacking, something which they unconsciously admitted could be supplied only by reunion with Rome. For what other reason than this would many have labored so tirelessly for so long to restore to England the glory of the Roman Catholic Church which had been lost to her in the sixteenth century? The Archbishop of Canterbury did want reunion; but he realized, too, that reunion was impossible without the acceptance of Anglican Orders. Although not officially connected with the work of the English Church Union, he had made an official declaration on this particular point:

"All conversions from English Protestantism must be individual—a reunion en masse is impossible since Rome cannot recognize the English Establishment and her American daughter as churches, as organizations possessing a priesthood and the correlatives of a priesthood."⁵

This is a clear admission of the invalidity of Anglican Orders. The Archbishop did believe, however, that through discussion and compromise it would be possible to gain their recognition. With this idea dominant in his mind he visited the same Cardinal Mercier with whom Lord Halifax had so frequently debated; their famous discussions on "Orders and Reunion," frequently referred to as the "Malines Conversations," really came to no avail.⁶

As in the case of all the leaders in these movements for reunion, the Archbishop of Canterbury sought by recognition of Anglican Orders to gain reunion, yes; but also to gain by Rome's acceptance of them some justification for the existence of the Anglican Church, some

¹ Rev. Vincent McNabb, O. P., "Wiseman on Reunion," *Dublin Review*, 204 (1939), 160-73.

² M. Bevenot, S. J., "Anglo-Catholicism and Reunion," *Tablet*, 173 (1939), 84.

³ Rev. Reuben Parsons, D. D., "Anglican Orders," *Studies in Church History*, 6 (1900), 225-36.

⁴ McNabb, *op. cit.*

⁵ Parsons, *op. cit.*, p. 225.

⁶ McNabb, *op. cit.*, pp. 168-69.

admission of the equality of Anglicanism with Catholicism. In his "Pastoral" the Archbishop argues that if the Pope would recognize Anglican bishops as Christian bishops then:

"Recognition might have lent a meaning to the mention of reunion. Otherwise, what is reunion would not only be our farewell to all other Christian races, all other churches, but we are to begin by forgetting our own church, by setting aside truth regained through severe sacrifice, cherished as our very life, and believed by us to be the foundation of all union."⁷

As we have seen so far the problem of Corporate Reunion cannot be solved by overlooking Anglican Orders. Each group with which we have concerned ourselves so far realized the relationship between Orders and Reunion. This was also true of another important movement begun here in the United States. In complete agreement with its English counterparts on its final purpose, Corporate Reunion, it, too, encountered the inevitable question: what about Anglican Orders?

Father Paul Francis was an Anglican minister who lived on the Mount of the Atonement in the Hudson Valley in the Peekskills. As a member of the Society of Atonement, consisting of Congregations of both Friars and Sisters, he and his fellow workers began what is known as the Church Unity Octave, that is, setting aside eight days every year to pray earnestly that all Christian churches may become united, the primary union, of course, being between England and Rome.⁸ Father Paul's zeal in promoting Corporate Reunion brought him into serious conflict with his Anglican superiors. On one occasion in particular, asked to deliver a sermon to the members of the clergy present at a Rural Deanery meeting, he felt obligated to express his true feelings on the necessity of reunion with Rome. As a result, however, his sermon was stopped, and from then on he was forbidden ever again to preach from an Anglican pulpit.⁹ The one means of expression left open to Father Paul was *The Lamp*; a magazine of which he was editor for five years, advocating through its pages Corporate Reunion and giving definite reasons for his support of it. During this time he was actively opposed by the High Church Seminary of Nashotah which not only tore up every copy of *The Lamp* delivered, but also vigorously expressed the opinion that Father Paul should be thrown out of the ministry.

As is evident from his writings Father Paul firmly believed that before very long the Pope would withdraw the papal bull and accept Anglican Orders. He told the Anglicans not to enter the church as individuals; to be patient and wait. He gave his reasons for urging such a policy: if some entered as individuals many timorous Anglicans would be too frightened to take the step; if reunion was accomplished at one step no one would even hesitate. There was another reason that Father Paul sought Corporate Reunion; he wished to have a uniate church but at the same time retain the

English liturgy.¹⁰ At this point any thinking person could ask just how it would be possible for the Pope to permit the English Church, that is if Corporate Reunion actually did occur, to continue using the Book of Common Prayer, composed by Cranmer who admittedly was one of England's most belligerent sixteenth century opponents of Rome? However, we will not discuss that issue at this point, but rather look to another movement within the Anglican Church and see what influence it exerted on Father Paul of Graymoor.

Modernism, or the Open Pulpit Movement as it was called, was started by the Anglican bishops of the United States to give the liberals a free hand to wreck the Anglo-Catholic position. These liberals finally came to the conclusion that Christ's Church on earth must have an infallible head; therefore the Episcopalian Church, as the Anglican Church is known in the United States, is not the true Church of Christ. Even in the face of these facts, Father Paul still refused for several reasons to submit to Rome. First, he still wanted the Pope to accept Anglican Orders; second, he wanted to be certain of the correct course of his actions, since as editor of *The Lamp* he knew that thousands looked to him for leadership; and third, since he had started the Church Unity Octave, he wished to bring it to a successful conclusion.¹¹

In 1909, however, Father Paul Francis, forced by public opinion to come to a decision, finally surrendered to Rome, though even then he hoped some day to see the Archbishop of Canterbury kneeling in submission at the feet of the Holy Father. At the time of his conversion both the congregation of Friars and Sisters also entered the Church and thus the Society of Atonement became a branch of the Franciscan Order.¹² Today Father Paul's organization, known as St. Christopher's Inn, has grown considerably, receiving numerous converts, who all enter as separate individuals to take up the peculiar type of missionary work—aiding the so-called "knights of the road." It is interesting to note that in this instance "the representatives of the most elegant clergy in the United States—Episcopalian ministers—have become the friends and champions of the down and outs."¹³

It is impossible to leave this era without mentioning a few famous Anglicans who, about this same period, wearied of waiting to see their Orders accepted and individually entered the Church. Three of them were clergymen who had taught at High Church Seminary in Nashotah: Father MacPherson, formerly in charge of Camp Oscawana; Father James Bourne and Edward Hawks who at their conversion entered St. Charles Seminary at Overbrook. There was another Anglican minister, Dr. McGarvey, prominent in the Open Pulpit Movement, who was received into the Church by Archbishop Ryan of Philadelphia. There was also Father James Richey, at one time a fierce opponent of Father Paul, who later became an editor of *The Lamp*, but finally deserted his position to follow Father Paul to

⁷ Parsons, *op. cit.*, p. 230.

⁸ Henry Watts, "Peekskills' Poverello," *America*, 62 (October, 1939), 538-39.

⁹ Edward Hawks, "Road to Rome," *Sign*, 19 (August, 1940), 539-40.

¹⁰ *Ibid.*, p. 539.

¹¹ *Ibid.*, pp. 539-40.

¹² Watts, *op. cit.*, pp. 538-539.

¹³ Hawks, *op. cit.*, p. 540.

Rome. Not the least of these converts was Mother Edith, for twenty-five years the superior of the Anglican Sisterhood at Peekskill, now at the convent of Mother Catherine Drexel at Cornwells.¹⁴

There have been many conversions as a result of the interest in Corporate Reunion but they are as nothing compared to what could be if only the Church could admit Corporate Reunion. Today there is an Anglo-Roman Party within the Anglican Church patiently waiting for this reunion. One of its famous leaders is Reverend Spencer Jones, a former colleague of Father Paul.¹⁵ These Anglicans either because of inertia, of inability to change life habits, or through the fear of losing friends, or breaking strong ties of family and environment will take no individual step; if Corporate Reunion could be a reality they would all be more than willing to return.¹⁶ As we have seen, all the leaders of these movements toward reunion realize the importance of the acceptance of Anglican Orders by the Church if there is to be such a reunion; it is on this point they have based all their claims. What therefore is the position of the Church on the question of the validity of Anglican Orders? Will the Church ever accept them?

To answer these questions we must turn back to the England of Edward VI. It is not the purpose of this paper to delve into the details of Anglican Orders: the facts in the case are already common knowledge.¹⁷ It is important, however, that we briefly review the outstanding historical events which have direct bearing on the Church's decision. Although the English Church was schismatic under Henry VIII it was only in Edward's reign that actual changes occurred in the liturgy. Since he was a mere boy and always in poor health, the actual ruler of England from 1549 to 1553 was first Somerset and then Northumberland. It was then that the Archbishop of Canterbury, Thomas Cranmer, changed the fabric of the Church to extreme Protestantism, and actually declared that Orders were superstitious. Therefore, by the Act of 1550 the Edwardine Ordinal was drawn up, completely changing the essence of the form of ordination. In 1552 the Ordinal was revised in a few particulars and used then in that form until 1662.¹⁸ Since the form of 1552 was declared invalid by the Pope in the reign of Mary Tudor—the mere fact that the English Church made the change back to conform to the Catholic ritual is a certain indication that they themselves recognized the inadequacy of the first form—for an entire century an invalid form was in use. To restore to the Ordinal *words* signifying the bestowal of real powers did not restore those powers to the Anglican Clergy; it only confused the issue for Anglican divines of the nineteenth century who believed in a priesthood possessed of supernatural powers.

The second significant role in the history of Anglican Orders is that played by Queen Elizabeth. It was she

who attempted, after the restoration under Mary, to set up a valid hierarchy for her Established Anglican church. She aimed to secure a validly consecrated Archbishop of Canterbury. If she could manage this then naturally all whom he ordained would also be true priests and bishops, thus undeniably making her hierarchy true successors of the Apostles. The death of Cardinal Pole offered her the opportunity. All the sees of England with but one exception were vacant, either because the valid bishops had died or else had been deprived of their sees for refusing to accept the new orders. Elizabeth chose Dr. Matthew Parker to be her first Archbishop of Canterbury, but the question was: who would consecrate him?

Every living Catholic bishop refused to perform this ceremony; Elizabeth therefore was forced to accept the services of four ecclesiastics of ill repute. The first three bishops, William Barlow, John Scory, and Miles Coverdale had been deprived of their sees by Mary Tudor as having been questionably consecrated themselves, and the fourth, John Hodgkins, was a well-known turncoat, consecrated suffragan Bishop of Bedford in 1537, who changed with every change of the times. Barlow led in consecrating Parker, December 17, 1559, in Lambeth, using the Edwardine Ordinal. Three days later Parker, Barlow, Scory, and Hodgkins consecrated four others at Bow Church. This was the original Anglican hierarchy, a doubtful beginning indeed.¹⁹ How then would it be possible for the Anglican Church today to claim that her Orders are valid when her form of ordination for over a century was completely invalid and her hierarchy comes from a group whose ordinations were so evidently invalid?

History thus throws a light of serious doubt upon invalidity of Anglican Orders, but more telling evidence came in 1896 when Pope Leo XIII wrote a letter stating that the question of the validity of Anglican Orders had again arisen, even though Popes Julius III, Paul IV, and Clement XI had already pronounced them invalid. He continued, however, that since there were so many varied opinions on the subject a committee composed of both Anglicans and Catholics would be called to Rome and given complete freedom to obtain all the information they sought from the Vatican Archives. The evidence which they secured would then be submitted to a council of Cardinals and a conclusion reached. The plan was executed. On September 15, 1896, Leo XIII revealed to the entire world the decision, setting forth in the Papal Bull "*Apostolicae Curiae*" the following:

"We pronounce and declare that ordinations carried out according to the Anglican rites have been, and are, absolutely null and void."

To the Catholic world the question was closed, though there was deep regret that a single road to reunion had not been found. To a small group of Anglicans who eagerly had waited an answer there was bitter disappointment in the discovery that in the eyes of Rome they had no priesthood and no Sacraments.²⁰

¹⁴ *Ibid.*, pp. 539-40.

¹⁵ *Ibid.*, p. 540.

¹⁶ Frank H. Sampson, "Why Don't They Go To Rome," *Homiletic and Pastoral Review*, 43 (1942), 218-23.

¹⁷ Sydney F. Smith, S. J., "Anglican Orders," *Catholic Encyclopedia*.

¹⁸ Sydney F. Smith, S. J., *op. cit.*

¹⁹ *Ibid.*

²⁰ Parsons, *op. cit.*, pp. 223-32.

To the Anglican church as a whole there has been a renewed determination to accomplish the impossible, to urge the Pope to retract the Bull of 1896, and to make the dream of Corporate Reunion an actuality.

The whole weight of the question of Reunion is then thrown on the problem of Anglican Orders. By a survey of history we have seen on two scores that they are invalid: the essential form of ordination was changed under Edward VI; the original Anglican hierarchy was invalidly ordained.

Latin America

(Continued from page four)

ing of free institutions. Indeed, Bolívar's own created state, to which he gave his name, its first constitution, and its geographical limits early in the nineteenth century had not yet grown up politically by the middle of the twentieth. Her first president and the right arm of Bolívar, General Antonio José de Sucre, could not maintain himself against the assault in 1826 of dictator Santa Cruz. This *caudillo* was able, moreover, amidst Peru's dissensions, divisions, civil wars, and general political helplessness, to march in, take over the country, and unite it with Bolivia. Santa Cruz was himself overthrown at the end of the following decade. New instruments of government were fabricated in Bolivia and new dictators forced themselves upon the country in a sort of kaleidoscopic rapidity. It was during this period of utter confusion that a ruffian and thug-like dictator, the illegitimate *mestizo*, Mariano Melgarejo (1865-1871), tossed himself into the presidential chair. From her beginning in 1825 to 1880 Bolivia had drawn up ten constitutions, and before the close of that century she had been harassed by sixty revolutions, a series of international wars, and had witnessed the assassination of six of her presidents. The twentieth century sees the country not yet grown up. In 1937 President Toro was overthrown by an army coup; President Busch committed suicide two years later; succeeding President Peñaranda was driven from office in 1943 by a revolt of the National Revolutionary Party; and finally the incoming Villaroel regime sat uneasily in the chair of power, weathering an uprising, until it too was violently brought down in July, 1946. During this Bolivia's latest revolution the erstwhile President was surrounded in his palace and shot. Then an angry mob dragged his body into the street and hung the bleeding corpse to a lamppost. The new President, Henrique Hertzog, was elected amid some disturbances during which the bleeding and dying body of a citizen was paraded through the streets. Shortly after the elections which were held in January, 1947, President Hertzog felt himself forced into the familiar pattern of arrests and deportations, visited upon leading politicians for alleged subversive activities. Politically, Bolivia has not yet grown up.

Paraguay suffered agonies from 1816 to 1870 throttled as it was by three successive dictators, Doctor José Gaspar Francia (1814-1840) and the two López, father and son (1840-1862 and 1862-1870, respectively). The second López, Francisco Solano, glory-mad, provoked

a war with three nations at once, Brazil, Argentina, and Uruguay, during which the country was obliterated while the nation lost the almost incredible proportion of five-sixth of its male population. After the 1870's and well up through the 1920's the government suffered, because of personal or political antagonisms, twelve upheavals. President Higinio Morínigo, chosen late in 1943, has since been obliged to withstand in his capital city of Asunción the political riotings of university students joined with unions of workers, the agitations of liberal or radical politicians, and the sputterings of revolt which have cracked menacingly from time to time. From March through August, 1947, Paraguay treated history to the sorry spectacle of a full-dressed civil war, during which President Morínigo was driven from his capital city and all but overthrown.

The little countries of Central America, with the exception of Costa Rica, have been dictator-ridden almost continuously from the start, and the mid-twentieth century has witnessed such centralized and tyrannical regimes as those of Jorge Ubico (1931-1944) in Guatemala, of Tiburcio Carias Andino (1932-) in Honduras, and of Anastasio Somoza (1936-) in Nicaragua. In the Dominican Republic General Rafael Leonidas Trujillo has dominated the government since 1930 and although the names of successive paper-presidents have appeared to guide the ship of state, Trujillo has seen to it that he remains at the rudder very effectively indeed and has retained within his strong and able hands all the threads which manipulate the various units of the political machine. He too has been afflicted with that glory-lust so familiar to his type and has changed the venerable and sonorous name of the oldest capital in America, Santo Domingo, to the cheap and paltry Ciudad Trujillo.

Throughout Latin America generally governments continue to be overturned. Just as the depression of 1929 toppled over half a dozen regimes, so during the course of World War II and its aftermath revolution swept through many countries: Argentina, Brazil, Bolivia, Venezuela, Haiti, Guatemala, Panama, and, most recently, Ecuador. Each in its turn saw presidents or dictators fall, while mutterings or crises ruffled the regime of other nations, except where the strong hand of a dictator scotched rebellion, or where as in Chile, Colombia, Peru, Mexico, and Costa Rica more stable governments carried on through the processes of orderly, if not always free and democratic, elections.

History's record, therefore, of most of the smaller countries attests that well into the mid-twentieth century they had not yet grown up politically. Some of the more important nations have begun to show themselves somewhat more mature. They have grown out of their early chaotic or disorganized condition. Take Argentina, for instance. It took her a long time to develop and become organized. There had been rapid changes in the form of government since the first days of independence; there had been a tyrannical dictatorship, that of Juan Manuel Rosas (1835-1852); and the potentially rich country was everlastingly torn in conflict between *gaucho* and *porteño*, the provinces and

the capital city, Buenos Aires. Argentina did not receive its name and was not born as a united nation until the conflict ceased and the *porteño* leader, Bartolomé Mitre, defeated in battle in 1860, was willing to accept with slight changes Alberdi's Constitution in 1853. Notwithstanding, Mitre rose again in 1861 and, victorious this time, was made president the following year. Unfortunately Mitre rebelled once again in 1864 and still again in 1880. Bartolomé Mitre, estimable in many respects, a man of letters and a scholar, author of a many-volumed and classical history of his country, still politically was victim of that intolerant and intransigent attitude which has bedeviled the politics of all Latin American countries. Argentina, proud of its wealth and boastful of its "white" blood, required decades in order to begin to walk as a nation.

Your Latin has, by and large, shown himself a poor loser. He has not been able to bear defeat and so he has rebelled. And the psychology is still apparent. In Argentina, by law, a soccer football field must be surrounded by a fence and moat lest the angry crowds flow down into the field and maul a player or kill an umpire. People have been slain in football riots, Argentine referees have been shot, and grandstands and buildings have been burned down. British influence and its spirit of fair play have exercised an ameliorating influence upon Argentina's soccer fields. Transfer such unrestrained psychology into politics and many things become understandable. Churchmen were Latins too. An intransigent spirit led José Santiago Zorrilla, Archbishop of Santiago, Chile, to agitate against independence until he had to be exiled from the country. Returned he agitated once again. The same psychology, blent with other motives and emotions, drove Archbishop Fonte of Mexico City to abandon his flock in early independence days and to return to Spain. Numbers of the higher clergy did the same so that between desertion and death the ranks of the American hierarchy became seriously depleted to the injury of the Latin American church, a hurt from which it was far from recovered well into the twentieth century.

Republican Brazil suffered initial and serious growing pains. The man most responsible for the 1889 revolution, Manoel Deodoro da Fonseca, was chosen first president of the infant republic. He showed himself utterly incapable of guiding the ship of state. Sensitive and explosive, he took criticism of state policy as a personal hurt or insult, he quarreled with his congress, then dissolved it, and assumed dictatorial powers while rebellion flared in the provinces. The Republic was four years old when the Brazilian fleet moved against the installed government and blockaded Rio de Janeiro. Gradually conditions simmered down with sputterings from time to time punctuated more sharply by the revolution and civil war of 1922 and by the revolution and subsequent dictatorship of Getulio Vargas (1930-1945). Shortly after one of the early republican elections in Brazil, during which campaigning turned to white heat, while dishonest manipulations and corruption sank to a new bottom, a Brazilian wag remarked that to the contending parties nothing seemed criminal

except that of losing the election!

Mexico among the larger nations has been marked by the saddest historical record. For decades the only president to fill out his term of office was the first, Guadalupe Victoria (1824-1828). Even before this regime, during it, and almost forever after there were cries, "plans", revolts, constitutions, and dictatorships; there were foreign wars with the loss of Texas and the extensive northwestern provinces; there was the frightfulness of the civil war, the *Guerra de la Reforma* (1857-1862), during which both Liberals and Conservatives, engaged in a death struggle, appealed to an outside power; there was the imperial interlude of the hapless Hapsburg Maximilian, the return of the Liberals, and then at long last stability and (for the small class of the upper people at least) prosperity during the long dictatorship of Porfirio Díaz (1876-1911). The career in Mexico of Antonio López de Santa Anna, with his showy and ephemeral triumphs, his military defeats, his ten revolts, his successive dictatorships, and his eight expulsions from the country with as many returns—these events of a fitful and tumultuous career demonstrate the early political impotency of Mexico. In the face of this record there are Mexicans, especially among the clergy, who place the responsibility for national failure upon the government of the United States.

History, therefore, has demonstrated that Bolívar and San Martín were right when they realized that the new-born American nations were not yet ready for the enjoyment of free institutions. We have noted the exceptions of the unitarist government of Chile and of the Brazilian Empire and we have pointed to later progress in some other nations. The more consoling theme of political development can now be further amplified. The more recent career of certain American republics shows that they *have* grown up, indeed that they have long reached maturity. Costa Rica developed politically long ago. Ever since the dictatorship of Tomás Guardia (1870-1882) the country has suffered but two revolts (1917 and 1919 respectively) while its conservative or unitarist constitution of 1871 has carried on with but slight alterations. Since 1919 in Costa Rica (with one slight exception) president has followed president in peaceful fashion and under the free ballot. The Liberal Teodoro Picardo was elected in 1944 and early in 1947 the Republicans nominated his predecessor, Calderón Guardia, as their candidate for the 1948 elections.

The political career of Chile has been for a major length of time one of relative political stability. Towards the mid-twentieth century the nation has enjoyed successive orderly elections. Chile's history has run in periods of three decades: the Conservative regime (1831-1861), the Liberal (1861-1891), then three decades of unrest, winding up with almost two decades of the sporadic dominance of Arturo Alessandri (1920-1938). Later presidents, Aguirre Cerda (1938-1941), who died before his term ran out; Juan Antonio Ríos (1942-1946), who likewise died in office; and Gabriel González Videla, elected in April, 1947, have carried Chile along a stable course distinguished by progressive social legislation.

Uruguay in the nineteenth century suffered the usual divisions and turmoils produced by excessive individualism and acrid partisanship. The country suffered repeated outbreaks which sometimes led to civil war. It was the classical contention between the Conservatives, the *Blancos*, and the Liberals, the *Colorados*. Then, early in the twentieth century Uruguay rapidly grew up. She became an adult in matters political as she had long been in matters of refined intelligence and culture. Largely responsible for this was the eminent statesman, the *Colorado*, José Batlle (pronounced Baje), who reformed his Liberal party and dominated Uruguayan politics from 1903 to 1931. Under this enlightened leadership Uruguay outpaced the American nations of both continents in the excellence of her social legislation. It is true that during the 1930's the ship of state was tossed by storms. The *Colorados* split, there was a period of rule by decree, a new constitution, rebellion, and renewed dictatorship. Politics smoothened out again in the 1940's and after quiet elections the *Colorado*, Tomás Berreta, was inaugurated in March, 1947. When he died the first week of the following August, Vice-President Luis Battle, nephew of the famed Liberal, quietly succeeded to the presidential chair.

Colombia, agitated during earlier decades, has enjoyed a larger measure of political tranquillity than perhaps any other Latin American nation. The long Conservative regime (1886-1930) helped stabilize the nation. The thorny State-Church relationship did not agitate politics here as in other countries, for a concordat with the Holy See, then occupied by the liberal-minded Leo XIII, was drawn up along lines which were generous and satisfactory to the State. Points for which Mexico fought her terrible *Guerra de la Reforma* were in this Colombian instrument conceded to the State. When the Liberals came to power in 1930 they respected the document, while Conservatives and churchmen knew how to cooperate with the new regime. Discontent and agitation under President Alfonso López led to his resignation in 1945 and in the following year the fifty-five year old millionaire business man, Mariano Ospina Pérez, was returned at the polls. It was the first time in sixteen years that the Conservatives again dominated Colombian politics.

Political development has brightened the recent picture likewise in other countries. Haiti has grown out of her early ferocious dictators and violent, bloody successions. In Cuba Fulgencio Batista, "the king-maker", who had long been the power behind successive presidents, himself took office in 1940 after elections had been twice postponed and a new constitution fabricated. Near the end of his four-year term Batista announced that he would not run again. It was a unique gesture. In 1944 he allowed untrammelled polling during which former president, Grau San Martín, was returned.

Peru has suffered its share of internal troubles which continued well into the twentieth century. In the 1936 elections the *Aprista* candidate, party leader Haya de la Torre, whose advanced social program was considered radical by the Conservatives in power, was barred from entering the presidential race. While the votes were

being counted (by the party in power, of course) it was seen that the Conservative candidate was not leading. Government, thereupon, fearing revolt, announced that the count would be discontinued and simply extended the term of Conservative President Benavides for another three years. An attempted revolt led to elections in 1939 in which the Conservative Manuel Prado was chosen, the *Aprista* party again being barred. But in the 1940's there was progress. The *Apristas* were allowed to return from their exile in Chile and to participate in the 1945 campaign which culminated in the election of coalition candidate Dr. José Luis Bustamante. Three *Apristas* received cabinet portfolios.

Such new-born serenity has marked the politics of other countries too. In Brazil, Mexico, Argentina, and elsewhere, presidential elections of the later 1940's have been orderly and quiet, even though unfair tactics have been resorted to (except in Brazil) by the party in power against the opposition candidate. In Argentina early in 1946 there was unfair discrimination against the Liberal candidate, José Tamborini, in the use of radio, placards, and other means of campaign publicity. Owing to this unfair play and aided by the mistakes of the Liberals themselves and of the American Ambassador, Spruille Braden, Colonel Juan D. Perón was elected to the presidency and proceeded to consolidate a tyrannical dictatorship. In Mexico the bitter strife against the Church has of late years ceased, while from 1920's forward the elections have been progressively quiet. However, since the shaping of the 1917 constitution the National Revolutionary Party, changed by President Cárdenas into the National Party of Workers and Soldiers, has always taken very careful care that its own candidate win at the polls regardless of the will of the people. Indeed, free and untrammelled campaigning and elections have by and large been a rare occurrence in Latin America. The party in power has usually seen to it that it remain in, while the "outs" remain out.

Churchmen, too, in Latin America have developed politically. The Church has been beaten down in some countries, notably in Venezuela in the nineteenth century and in Mexico in the twentieth. Some of the responsibility for the acrid quality of Church-State troubles in the past reposes upon the shoulders of churchmen because of their intransigent attitude vis-a-vis the modern national state. During the earlier decades of the nineteenth century in Latin countries atheistic Liberalism harbored a spirit of rancor and intolerance, while Masonry was actuated by hate and fanaticism. In opposing such a spirit many churchmen and some popes allowed themselves to be pushed into an attitude of more or less narrow reaction. Many churchmen in Latin America tried to hold uncompromisingly to hoary privileges and stirred political turmoil when these were attacked. This strife between Conservative and Liberal, Clerical and anti-Clerical, became frightfully embittered. It led to grave consequences both for Church and State, retarded the political development of free institutions, and in some instances provoked bloody civil war. In these matters the twentieth century has seen an improvement and the relationship continued to fare better as

the century swung to its middle period. Separation of Church and State has solved the problem in some countries, as in Uruguay and Brazil. In Argentina and Colombia the Church long ago has learned to get along with the State and to participate in its liberal social program, while the State has learned to be less fanatical in its opposition to the Church (in Venezuela, for instance) and to lay aside its formerly vicious anticlericalism. In Chile Monseñor Caro, Archbishop of Santiago, aided the Popular Front government of President Cerda for the social uplift of the ragged *roto*. In Colombia the Archbishop of Bogotá and the Papal Nuncio cooperated with the former Liberal government, while the Liberals in their turn assumed a friendly attitude towards the Church and respected the Concordat of 1887. This is a far advance from out the darker days of the nineteenth century.

Judging, then, from the record of the past it may be admissible to state that, given the backward conditions of certain countries, the mixture of race in many republics, the high measure of illiteracy in not a few, and considering the individualistic (therefore divisive) and emotional (therefore unstable) quality of Latin and *mestizo* alike, it may be long before political maturity will come to flower in each one of the American nations. Some seem long ago to have matured, progress there has been in all, a measure of stability attained in most. The future, therefore, seems bright with promise.

Millennarianism

(Continued from page six)

Fifth Monarchy Men, Millennarians, Antinomians, Ranters, Seekers, and others.

In the last century the British Isles exported more enduring adventist sects to this country. Shortly after the followers of Mormonism, an amalgam of polygamy and polytheism, moved to Utah to await the imminent Parousia, our shores were sought by the adventist "Christian Catholic Church," whose members are better known as "Irvingites," and the Plymouth Brethren, who, again, are better known as "Darbyites." This latter group, now split into eight minuscule sects, was particularly sure of the imminence of the Second Coming. "If anyone had told the first Brethren that three-quarters of a century might elapse and the Church still be on earth, the answer would probably have been a smile, partly of pity, partly of disapproval, wholly of incredulity."¹¹

Russia, too, has in recent years supplied America with a few adventist sects. Most of that peculiar people, the Dukhobors, have settled in Canada; a larger representation, however, of the Brueder Gemeinde is located in the United States. The vagaries of Claus Epp, the prophet of these Mennonite Brethren, are worthy of notice. He determined the end of the world—1889,—by a broken clock on which the hands pointed to eight and nine. When the prophecy proved false, Epp received a divine revelation that the clock leaned slightly, and that the correct date was 1891. From a recipient

of the divine *afflatus*, he progressed to the divine state; for finally he claimed to be a son of Christ, a fourth person of the Godhead. Very logically, he adopted a baptismal formula of Father, Sons and Holy Ghost.

Indigenous Millennarian Sects—the Adventists.

Interesting as are the importations from Europe, no less interesting and more important to the history of American Protestantism are the sects which originated in this country. It would be impossible to give an extended notice to all. We shall be content to mention briefly a few of the more prominently chiliastic sects and to point out the importance of adventism even in the apparently non-millennarian denominations.

The most renowned of the American millennarian denominations trace their origin to a movement instigated in the 1830's by William Miller, an uneducated Baptist preacher who wandered about the seaboard states predicting imminent doom. Evidently the soil in which he sowed was well prepared, for within a few years he garnered a truly remarkable crop of followers.¹²

When on the day of 1843 which Miller had selected as the last day the heavens and earth continued undisturbed in their orbits, the Millerites, equally undisturbed, selected another doomsday. When this second day of destiny passed without the occurrence of the Parousia, Miller, undaunted, continued his preaching of the imminence of the Second Coming, but refrained from the choice of a third doomsday.

On the days selected, large numbers of willing dupes gave remarkable demonstrations of their faith in the prophet.¹³ In preparation for their ascension, many had sold all they had and given to the poor; farmers had declined to plant crops they were destined never to reap; tradesmen had discharged their employees and closed down their businesses. On the appointed days throngs of the faithful crowded into the churches, or even climbed to the tops of hills that their journey to the upper air might be thereby shortened. Stories are recounted of Millerites who had thoughtfully prepared their celestial clothing and appeared on the great day in flowing white robes; one young lady, it is asserted, firmly strapped herself to a trunk containing her best apparel in her determination to be well dressed amid the angelic choirs.¹⁴

In spite of the palpable falseness of the prophet, many Millerites clung to his teachings with a faith that is nothing short of amazing. Since the time of Christ's coming was so near, no Millerite sect had been organized.

But after the days of doom had passed, the convinced Millerites began to withdraw from the established Protestant denominations and to form their own sects. The nucleus of the most important group came from among the Seventh Day Baptists and maintained the peculiar practice of that denomination in their new sect

¹² Edward Channing, *History of the U. S.*, (6 vol., N. Y., 1905-1925), V, 234; "The number of his followers was extraordinary—more than extraordinary . . ."

¹³ Loud, *op. cit.*, 177, declares that 40,000 people prepared for the last day. Cf. also Alice F. Tyler, *Freedom's Ferment*, (Milwaukee, 1944), p. 70 ff.

¹⁴ Clara E. Sears, *Days of Delusion*, (Boston, 1924), p. 160 ff, recounts many interesting and frequently amusing stories of Millerite preparations.

¹¹ Clark, *op. cit.*, pp. 41-42.

of Seventh Day Adventists. Smaller Millerite sects still extant are the Life and Advent Union, the Advent Christian Church, the Church of God (Adventist), and the Churches of God in Christ Jesus.¹⁵

Jehovah's Witnesses.

In recent years the public press has often reported the vagaries of a spectacular and vehemently millennialist group, self-styled the International Bible Students' Association, but more popularly known as Jehovah's Witnesses.¹⁶ They are not a recent group. Their founder, Charles T. Russell, who despite his lack of ordination assumed the title of "Pastor," began his preaching and made his first converts as early as 1879. When 1914, the year that Russell chose for the Second Coming, passed without the apparent advent of the millennium, —unless one would call the First World War the Parousia,—the "Pastor" announced that Christ's coming had been invisible. His successor in the leadership of the group was the recently deceased "Judge" J. F. Rutherford, who had even less claim to the legal title than Russell to the religious. The "Judge" proved a most astute leader, to whom may be attributed the publicity attained in recent years and the consequent growth in membership that the Witnesses apparently achieved.

The creed of these Witnesses, which has been assailed as "the religion of the consciously second-rate which would never have gained so strong a hold had it not been for the underdog's superb sympathy with himself,"¹⁷ has some interesting and peculiar features. The imminence of the Parousia is illustrated by their oft repeated slogan, "Millions now living will never die." They maintain that the death of the righteous is a "soul-sleeping" and that the souls of the unjust are annihilated at death. When the Parousia comes, the just will be awakened from "sleep" to join Christ in the "upper air," while the souls of sinners will be recreated and given, in the millennium, another chance at redemption. Only when the millennium is over will the just and the newly justified unjust be admitted to heaven.¹⁸

Fundamentalism.

While Jehovah's Witnesses are the most vociferous of the later millennialist groups, Evangelicalism has in recent years produced large numbers of small sects in which chiliastic views hold a more or less prominent place. When in the latter half of the last century the major American Evangelical denominations, following

the classical evolution of Evangelical sects, completed their development into churches of the bourgeoisie, a new wave of Evangelicalism known as the Holiness Movement cast up scores of new sects of the disinherited. Very many of these sects were schisms from Methodism;¹⁹ many others betray their origin by the inclusion of the adjectives "Holiness" or "Pentecostal" in their titles. These are the sects known as the Holy Rollers, and they are infected by chiliasm.²⁰

Many true Evangelicals, however, remained in the quondam Evangelical churches. In the twentieth century these primitive religionists, dissatisfied by the surrender of their churches to bourgeois respectability, sought to regain control of the denominations.²¹ The opening gun in their campaign was fired by the publication of *The Fundamentals*, whence the Evangelicals received the *nom de guerre* of Fundamentalists. *The Fundamentals* was a series of twelve volumes issued at the expense of two laymen, who distributed *gratis* over 3,000,000 copies to Protestant ministers and lay leaders throughout the world. The volumes enunciated five basic doctrines, the chosen field of battle of the Evangelical "orthodox." These "fundamentals" are:

1. The inerrancy and divine authorship of Holy Writ;

2. The Divinity of Christ;

3. His virgin Birth and physical Resurrection;

4. His substitutionary Atonement;

5. His imminent Second Coming.

This fundamentalist manifesto of millennialism indicates the source whence the Evangelical "orthodox" drew their popular support. The majority of the Fundamentalist numbers came from the poor and uneducated. Since the lower economic classes in the great cities are largely Catholic or non-Christian, these defenders of adventism were strong only in the villages and towns of the "Bible Belt", that Mid-Western and Southern stronghold of Evangelicalism, where the evolution of congregations into churches of the middle class had, largely for economic reasons, lagged behind the development of urban Evangelical congregations.

For two decades the contest raged. In the most publicized battle, the renowned "Monkey Trial" of Dayton, Tenn., in 1926, the Fundamentalists won the legal decision, but lost the verdict in the national press. The war has been terminated by the rout of Fundamentalism before militant Modernism. But even today, the muted clash of arms is heard when the Fundamentalists fight an occasional rear-guard action. And the struggle manifests how great a hold the cult of chiliasm, that doctrine of despair, has maintained on Evangelical Protestantism.

¹⁵ Ralph H. Gabriel, *Course of American Democratic Thought*, (N. Y., 1940), p. 35: "The Millerite episode suggests a reason why evangelical Protestantism drifted towards millennialism. Christianity has produced no doctrine more effective in shepherding sinners into the protecting fold."

While Gabriel's second statement is not here called into question, it is obvious, from the matter herein treated, that his first statement is open to very serious doubt.

¹⁶ Cf. Charles W. Ferguson, *New Books of Revelation*, (N. Y., 1929), p. 63 ff.

¹⁷ Charles W. Ferguson, *The Confusion of Tongues*, (N. Y., 1928), p. 88.

¹⁸ E. L. Eaton, *The Millennial Dawn Heresy*, (N. Y., 1911), in an amazing exegetical refutation of Russell, propounds and even diagrams (page 45), not two, but four states after death. Between death and the Last Judgment, the "saints" will spend their time in "Abraham's Bosom or Paradise", while the unjust will be relegated to "Lower Sheol or Tartarus". Heaven and Hell will be open to man only after the Last Judgment.

¹⁹ Winfred E. Garrison, *The March of Faith*, (N. Y., 1933), p. 181, expresses a rather supercilious view of these schismatics: "The cultural advance of Methodism has been facilitated by the sloughing off of this element, among which a fiery religion is compensatory for the consciousness of financial, social and intellectual inferiority."

²⁰ On the Holiness movement, cf. Garrison, *loc. cit.*; Frank G. Beardsley, *History of Christianity in America*, (N. Y., 1938), p. 218 ff.

²¹ For fuller treatment, cf. Stewart G. Cole, *History of Fundamentalism*, (N. Y., 1931), especially chapters V and VIII. See also, Samuel M. Cavert and Henry P. Van Dusen, *The Church Through Half a Century*, (N. Y., 1936), p. 65 ff, p. 174 ff.

Union of South Africa

(Continued from page eight)

port nor the Statute of Westminster used the word "independent" previously in describing the status of the dominions.

The British Parliament passed the bill and it received the Royal signature. Indeed, it would have placed Parliament in a contradictory position to have done otherwise. For the British theory of government held that the dominions were sovereign states freely associated with the Commonwealth and they were to all intents and purpose, independent. It would appear, then, that the South Africa Government did not accept *de facto* the British theory of sovereign equality.

An independent state in international law exercises certain functions such as receiving and accrediting diplomats, making treaties, entering into accords with foreign countries, declaring war and making peace. Can the Union exercise the above enumerated functions? As a member of the British Commonwealth, can it remain neutral if Britain is at war or declare war if Britain is at peace? Can it repudiate the King and separate itself from the Commonwealth altogether?

The Union receives, accredits, and grants immunity to diplomatic agents. Ministers-plenipotentiary, however, are formally appointed by the King. Offhand, it would appear that the appointment by the King of Ministers for the Union is irreconcilable with independent status. But it must be remembered that the appointments are made on the basis of authority vested in the King as the designated head of the Union of South Africa, irrespective of his relation to the other parts of the empire.

There are no external controls over the power of the Union to make treaties although it is bound by convention to inform other units of the Empire of the proposed treaties. But so long as the Union retains membership in the Commonwealth that very membership may serve to restrain it from making a treaty that would be inconsistent with its relation to the rest of the Commonwealth. The same applies in the making of accords. The Union is free to enter accords with foreign powers. But here again the repercussions from a position divergent to that of the other dominions might serve as a deterrent. Certainly it would be a most awkward situation to have the Union recognize a government not recognized by Great Britain or refuse to recognize one so recognized by Great Britain.

The right to declare war has been held to be an essential characteristic of an independent state in international law. Does the Union possess this power? Constitutionally it does. It has already been pointed out that all external authority in the Union is vested in the Governor-General whose authority is subject only to the Union Parliament. Since this is true, the Union may declare war even though Great Britain is not at war.

The question can the Union remain neutral if Britain is at war goes back to the relationship between the Union and the Crown. There is an increasing tendency

on the part of some Union nationals to divest themselves of the Crown. To understand this it is necessary to recount a bit of the earlier history of the Union.

There are four distinct elements in the population of the Union; the aborigines and their descendants, the Asiatics, the English and the Dutch. The latter group, popularly called Boers, or Afrikaners, constitute sixty per cent of the white population. They are an intensely patriotic people, Dutch in language, customs, and tradition, African in their attachment for the land. They came into the Union because it was feasible. But they have not forgotten that they were conquered by the British. In the late General James Hertzog, ex-Prime Minister and organizer of the Nationalist Party, they found an able leader and spokesman. Hertzog's great ambition was to see an independent South Africa, completely divorced from the British Crown either through legislation or secession. While at the Versailles Peace Conference he had to be dissuaded from asking that either recognition be accorded the Union, or that the Orange Free State be made a republic. As a member of the Imperial Conference 1926, he helped to frame that part of the famous Balfour Declaration that asserted the autonomy of the dominions. He constantly maintained that the Union was an independent state equal in status to Great Britain and insisted upon including the word "independent" within the status of the Union Act. He claimed the divisibility of the Crown and made use of the abdication of Edward to support his claim.

When Edward abdicated, December 10, 1936, he asked Parliament to approve. Hertzog took the position that the abdication took effect immediately upon Edward's declaration so that George VI became the successor. As Parliament did not act upon the abdication until the second day after the abdication George ruled for a day over South Africa while Edward was still King of the rest of the Empire. Thus the Crown was divided.

With the outbreak of the war in 1939 Hertzog and the Nationalists attempted to keep South Africa neutral. He with the Nationalists supported and approved Hitlerism and urged the government to maintain neutrality. When the government supported Britain he resigned from the ministry. On two occasions he tried to persuade his fellow countrymen to withdraw and make peace with Hitler. He continued openly to applaud Hitlerism after resigning from Parliament in 1940. It was, said he "not the exclusive product of any particular country or people but it came to South Africa as an Afrikaan national tradition and custom and is as old as the Afrikaan people."

But in spite of Herzog's appeal to the Union to remain neutral the Union entered on the side of Britain and refused to withdraw and make peace with Hitler even though there was a large segment of the population that favored Hitlerism. The fact that the Union did not remain neutral does not warrant the conclusion that the Union has not the right to remain neutral. It appears that as long as the Union maintains the position that the King is head of the Union and the King is at war, the Union through its allegiance to the King is bound

to go to war. The alternate course would be secession which is within the right of the Union.

From these remarks it appears that no statement can be formulated that precisely covers the relationship between the Union and the Crown. But it is well to look at some situations that have developed in the Union that have a definite bearing upon its present position.

The non-European population in South Africa and the Mandated territory must be given consideration in a discussion of South Africa's position. The population of South Africa is composed of two million whites of European descent, nearly eight million native and colored, with one-half million Indians and a sprinkling of Jews. The majority of the colored and Indians have been disfranchised and deprived of property rights and freedom of movement, restricted as to where they may live, work, and congregate, discriminated against in the use of public facilities and all social services. The policy of South Africa is to "keep the colored in their places", encourage the Indian to return to India, and more recently to eliminate the Jew.

The policy used by the Union to maintain the status quo of the colored peoples is not in accord with the British policy. Recently the Indian representatives at the United Nations Assembly, meeting in Lake Success, New York, addressed a petition to the general assembly, requesting that a committee investigate the treatment of Indian nationals in South Africa and enunciate some policy—for, the petition reads "because of that treatment, friendly relations between the two member states have been impaired and unless a satisfactory settlement

is reached, these relations are likely to be further impaired."⁸

At the same Assembly General Jan Smuts, Premier for South Africa, requested that the Mandated territory of Southwest Africa be given to them outright, a request which had it been granted would have secured United Nations' approval of South African imperialism.

The three instances cited above may be interpreted as giving a new complexion to the position of South Africa. In the first place there is a divergence between British and South African views on the treatment of the colored populations. Then the treatment of the nationals of a sister dominion, is not to be ignored. The request to annex Southwest Africa, which was backed up by the British delegation, is significant (1) because it does suggest Great Britain's approval of South Africa's desire to embark on a policy of imperialism; (2) Great Britain's tacit acceptance of the extension of the South African native policy despite the fact that it does not coincide with British policy; (3) British approval of the transfer suggests a bid for the continued free association of the sovereign states of the Empire.

To return then to the thesis "What is the relation between the South African Government and the Crown—we can say by way of a summary that for all practical purposes South Africa is an independent state, unhampered by external controls, on equal footing with other states in international law, held to the Commonwealth with a gossamer thread of tradition that is fast giving way to the impact of an atomic age.

⁸ Joint First and Sixth Committee Report A/cl and 6/8, 26 November, 1946.

Book Reviews

The Fathers of the Church: "The Apostolic Fathers," translated by Francis X. Glimm, Joseph M.-F. Marique, S. J., and Gerald G. Walsh, S. J. New York. Cima Publishing Co. 1947. pp. xii, 401.

Continuity of the present with the past is not easily grasped and realized. Especially is it difficult to comprehend that the Church of the present is one with that of the past and that the Church has been through the ages a true prolongation in time and space of Christ living on in His members.

Towards a realization of all this the English translations of the Fathers (unfortunately two independent projects!) should contribute greatly by making present-day Catholics feel the bond of kinship that unites them with their earlier brethren, Sts. Clement, Ignatius, Polycarp, and the other holy and wise men of the Christian past.

In this first volume of the series directed by Dr. Ludwig Schopp, we find the *Letters* of Sts. Clement, Ignatius, and Polycarp; the account of the latter's martyrdom; the letter written by Barnabas and the one to Diognetus; *The Didache*, *The Shepherd of Hermas*, and *The Fragments of Papias*.

The English translation is, for the most part, excellent, quite free from affectation, a fault into which the unwary easily fall in translating from the Greek.

There occur to mind, however, a very few unhappy renderings to which I should like to draw attention. In *The Letter to the Corinthians*, 1, 2, the changing of the short interrogative sentences into one long declarative sentence, does, I believe, take away the very forceful form given these thoughts by St. Clement.

In the *Letter to the Ephesians*, 8, the translator renders the Greek, *peripsema*, by "As a cheap sacrifice . . ." Then, in a note, after pointing out the literal meaning of the word, "offscouring," "scum," etc., scapegoats used by the pagans to appease the divine wrath, the translator says that "St. Ignatius wants to imply that his life is being offered up for the Church and, at the same time, that it is a life of no value."

A much simpler (and more correct) explanation is that St. Ignatius merely used *peripsema* as it was used in his own day, namely "as an epistolary formula much like 'your humble and devoted servant'" (cf. Moulton Milligan, *The Vocabulary of the Greek New Testament* [illustrated from the papyri], and Lightfoot's note on this passage).

Again, in *The Letter to the Trallians*, 7, the translator renders the Greek as "the bishop and the priests and the deacons." Apart from the fact that the Greek word corresponding to "priests" is the neuter form, *presbyteriou*, it is not certain that the Greek word actu-

ally means ordained ministers, as we understand the word priest. "Presbytery" is the most we can allow in translating this word, thereby leaving the original word in its uncertain (to us) meaning and, at the same time, avoiding the compromising phrase "older men," so dear to modern critics.

In his skillful turning of the much disputed *tes agapes* (*Letters to the Romans*, I) by "the community of love," the translator is to be felicitated. However, in my opinion, the expression "holds the primacy," for the Greek *prokathemene* suggests that the translator is allowing the Vatican Council to cast just a bit too much light upon his interpretation of Ignatian Greek. Mind, I do not deny that St. Ignatius held, at least implicitly, the doctrine of papal supremacy, in that he truly believed that the Bishop of Rome was preeminent over all other bishops. But, precisely in what, for Ignatius, did this preeminence consist? From his Letter to the Romans we can not *spodictically* say. Hence, "which presides," as a translation of *prokathemene*, is the strongest expression that we may, in my opinion, legitimately use. "Holds the primacy" would indicate full and *explicit* belief in the doctrine as defined by Vatican. At least, that would be what we should think Ignatius held, on account of the post-Vatican connotation of the word "primacy." After all, there is such a thing as the development of dogma; and we are not prohibited from believing that, in the transition from "implicit to explicit," the dogma of papal supremacy is included. Finally, it would have helped the reader considerably, had the translator inserted a short introduction before each Letter of St. Ignatius.

In general, this first volume of the Dr. Schopp series of *The Fathers of the Church* is less scholarly than the series being published by The Catholic University of America (*Ancient Christian Writers*). Verification of my contention can be easily had by comparing the two translations of Sts. Clement and Ignatius. And, in my opinion, the nearly exclusively popular tone of this present volume is lamentable. Not that the work should not be intended for the reading public, but it does seem a defeating of the purpose of laborious work not to enrich such fine translations with fuller and more scholarly annotations for the theological and patristic student. Great research and scholarship were undoubtedly required in producing these translations, but the interested reader has not reaped all the possible fruit that the learned translators might have offered him.

Saint Mary's College. MALACHI J. DONNELLY.

Windows Westward. Rome, Russia, Reunion, by Stephen C. Gulovich. New York. The Declan X. McMullen Company. 1947. pp. viii, 207. \$2.50

In the present split of the world into the East and West, it is often forgotten that the rupture is not of recent origin but dates back almost a thousand years and that it is based mainly upon religious causes. From 1054 down to our own day, the Eastern Orthodox Church has gone its own separate way, apart from the bishop of Rome. For centuries it has been a dependency of Russian leaders, both Tsars and commissars. Nu-

merous attempts have been made to heal the schism, the most far-reaching being the Council of Florence, but without permanent result. However, a large group did rejoin the Church of Rome and was permitted to retain its liturgy and its own customs. This group of the Byzantine-Slavic rite is considered by the author to be the bridge which might bring about the long disrupted union.

Msgr. Gulovich, who is chancellor of the Diocese of Pittsburgh, Byzantine-Slavonic Rite, and Head of the Department of Philosophy at Duquesne University, believes that suspicion and distrust on both sides have prevented a union heretofore and that the words of Pope Pius XI, "To unite we must above all know each other" are essential to fulfillment to bring about reunion and thus incidentally to solve the Russian question which he considers to be essentially a religious one. To explain the point of view of the Eastern Churches which are Catholic but not of the Latin Rite, Msgr. Gulovich has attempted to present the growth of the Eastern Rites, their historical background, their association with national affairs and their ceremonial differences.

Unfortunately, the present book falls short of its objective. Had the author limited himself to a statement of facts, as he purports to do in the Preface, he would have been on more certain ground. Instead the book fuses history, liturgy, apologetics and sermonizing, together with a brief outline of the Byzantine-Slavonic Rite in the United States, with the result that its purpose is not always clear. The scope of the subject matter merits a much more extensive treatment than has been here presented and even within its brief outline a better organization would have added clarity to the subject. Brevity has also caused oversimplification and telescoping of historical events and movements to the detriment of accuracy. For instance, on p. 86 we read:

For our part, we will not be able to gain an understanding of our Eastern brothers unless we study their—our own—past. The need for such a study was realized by Catholics when they were struggling against the Reformation, and this resulted in the conversion of such men as Newman and Chesterton.

To link in one sentence the Reformation and the Counter-Reformation of the sixteenth century with Newman of the nineteenth century and Chesterton of the twentieth century does not result in historical accuracy. More specifically the following can be pointed out for correction: On p. 20, the author notes that on December 23, 1946, Pope Pius XII issued an encyclical to commemorate the 300th anniversary of the Union of Brest-Litovsk. Since the Union took place in 1596, as the author himself notes later, 1946 would have been the 350th anniversary. Also, Moscow was elevated into a Patriarchate in 1589 not in 1509 (p. 71). Boleslav is misspelled on p. 99. Nikon introduced his reforms into the Russian Church in the seventeenth not the eighteenth century (p. 152). A mix-up of footnotes occurs on pp. 93-94.

Msgr. Gulovich reports an interesting talk by a member of the United States Reparations Committee in May, 1946:

The United States and Russia have solved the religious question within the Eastern portion of Europe. After these parts, i. e., the

Baltic States, Poland, all of Eastern Germany, Czechoslovakia, Hungary, Rumania, Bulgaria and Austria, have been forever incorporated as an integral part of the U. S. S. R., the religious question will in the future be regulated as follows: in all these parts of Europe the Russian Orthodox Church will be dominant under the leadership of Stalin. All Roman Catholics in the said territories will be severed from Rome and will be forced into the Russian Orthodox Church. The new Pope of the East will be the Patriarch of Moscow. The speech is significant in its implications, but the author has failed to note the source of his information and introduces the talk with the words, "It was reported that a member of this committee made a statement that ran somewhat like this", indicating that what he quotes is merely a paraphrase. The quotation also brings to mind the latest development in the history of the Eastern Churches, for in 1946 Soviet Russia abrogated the union of the Eastern Catholics with Rome and they are now rejoined to the Eastern Orthodox Church under the jurisdiction of the Patriarch of Moscow. In a book on the subject of the Eastern Church this fact should have been noted, for its importance cannot be ignored.

Although other points might be brought to issue, only one other statement need be noted. On p. 98, the author writes that in the period under discussion (the medieval period) inter-marriages between Catholic and non-Catholic princes were practically unheard of. This is not accurate, for such marriages were relatively frequent. For example, in 965 the pagan duke Mieszko of Poland married the Catholic princess of Bohemia; a short time later the Catholic Adelaide of Poland married the pagan duke Gejza of Hungary. And Duke Jagiello of Lithuania was pagan when he married Jadwiga of Poland to bring about a union between Poland and Lithuania.

Although Msgr. Gulovich's book leaves much to be desired, nevertheless it can serve as a focal point for further study and as a brief introduction to a subject little-known in this country.

Saint Louis University. ANTHONY F. CZAJKOWSKI.

The Process of International Arbitration, by Kenneth S. Carlston. New York. Columbia University Press. 1946. pp. XIV, 318. \$4.50

The author who is a professor of law at the University of Illinois and was formerly connected as an attorney with the United States-Mexican Mixed Claims Commission can speak with authority on the various problems involved in international arbitration. He treats international arbitration as "a judicial process, involving the settlement of disputes between States by tribunals acting as courts of law" (p. VII) and "characterized by a respect for law and legal processes" (p. 259). He offers a systematic treatise in which he analyzes the problems which have arisen and are likely to arise in the procedure of international arbitration. He illustrates and substantiates his discussion by a wealth of material both old and new, including literature on international law as well as cases decided by arbitration tribunals and by the Permanent Court of International Justice. His book is intended to serve as "both a warning and a guide" in order to avoid in the future "the pitfalls into which arbitrating States have fallen" (p. V).

Prof. Carlston has made with this book a substantial contribution to an important segment of international law and it will be used with great profit as a reference work particularly by arbitrating governments, arbitrators, and legal counsellors. Following the suggestions, made by the author, when embarking upon arbitration procedures will save all those concerned many difficulties, disappointments, and future clashes. The book does not make easy reading. But this is no defect of the work. The material with which it deals is rather complicated and the vast amount of case material involved makes it even more so, but, on the other hand, it is just this method of treating the subject matter which makes it so valuable as a guide for practical purposes. After all, it is no book for the beginner, but it will prove invaluable for the—more or less experienced—practitioner.

This is a strictly juristic book. The author has based his discussion on the traditionally *voluntary* character of international arbitration. There is not a single reference made to the possibility of making international arbitration a *compulsory* form of settling interstate disputes. Obviously the author wanted to avoid being drawn into a controversy which is still considered a political issue. It appears from his strictly juristic treatment of the subject that he wanted to confine himself only to such suggestions for improvement of the arbitration procedure as are possible of practical achievement. He has strong faith in international arbitration as practiced by arbitral tribunals and advocates its further expansion and development. He also considers it as a much more efficient system of settling international controversies than that of the International Court of Justice or of its predecessor, the Permanent Court of International Justice.

The author deals first with procedure, i. e., the technique of conducting an international arbitration, and reaches the conclusion that a codification of arbitral procedure would not eliminate procedural difficulties because of the variability in the factors involved in each case (pp. 29-30). The greatest hope for improvement lies in incorporating by the parties themselves of detailed rules of procedure in the arbitration agreement (compromise) (p. 32). Then the author lays down minimum procedural standards such as the right to be heard, the right to due deliberation by the tribunal, to a reasoned judgment (award), to a tribunal free from corruption. These he calls fundamental procedural rights upon which a State may rely in any international arbitration, and concludes that their violation will lead to nullity of the award.

In the chapter on jurisdiction which takes up well over one-third of the book the author examines the legal principles upon which the jurisdiction of arbitration tribunals is based. Most important are here the scope of the powers of the tribunal and the sphere of the activity permitted to it by the arbitral agreement and by international law. Whenever the tribunal exceeds the limits of its jurisdiction, an invalid decision is the result. This leads to a discussion of the doctrine of essential error by which is meant a mistake of fact or

law in the award. If this error results in an unjust decision, the effect is nullity of the award.

The other chapters of the book deal with finality of the award, rehearing, and appeal. The finality of the award is existing law. Yet awards have been attacked by States as null in spite of it, especially on the grounds of an invalid arbitral agreement, excess of jurisdiction, or proved corruption of an arbitrator. A null award is, of course, of no legal effect. Prior to final adjournment and dissolution the arbitral tribunal has still the power to reconsider its decision (Rehearing). On the other hand, when the tribunal has become *functus officio* its decision is *res adjudicata* and any action to obtain a review of the award presupposes either the conclusion of a new arbitration agreement or a settlement by diplomatic means. In order to avoid the risks of the prevailing practice in attacking awards on the claim of nullity, the author recommends "a system of judicial review" as "greatly preferable to the present legal impasse created when the objection of nullity is voiced." (p. 256). As a court of appeal could possibly function the International Court of Justice—the old World Court decided such appeals under special treaties.

In a final chapter on future progress the author summarizes the main conclusions and advocates the establishment of accessible and convenient arbitration facilities, with simple, flexible procedures. He continues: "The carrying forward of such a program will require public education in the value of international arbitration as a means for the settlement of international controversy and will also require in our schools and colleges a much expanded program for the study of international law and organization. Our only hope for the future lies in co-operating through various international organizations and in the settlement of controversies, to the fullest extent possible, by judicial means." (pp. 262-3). This statement can only meet with unqualified approval.

Saint Louis University. HERBERT WEINSCHL.

The Quest for Security 1715-1740, by Penfield Roberts. New York. Harper and Brothers. 1947. pp. xi, 300. \$4.00

Perhaps the most neglected period in modern European history, certainly in the eighteenth century, is the period between 1715 and 1740. This was a period between two great wars, a period when statesmen and peoples sought to recover economically and physically from the series of wars into which Louis XIV had pushed Western Europe in the latter part of his reign. It was a period when there were few striking figures and few outstanding events. It is almost inevitable, therefore, that historians should have glided lightly and quickly over this age of Walpole and Fleury, of Patiño, Dubois and Charles VI.

For this reason, if for no other, the contribution of the late Professor Roberts to Harper's "Rise of Modern Europe" series is welcome to the student and teacher of modern European history. His volume is the ninth to appear in the proposed twenty volumes that will cover European history from late medieval times until

yesterday, and it completes the works of Dorn, Gershoy, and Brinton on the eighteenth century.

Professor Roberts follows the general pattern of the "Rise of Modern Europe" series in treating his subject from the European point of view, rather than discussing the affairs of each nation separately. He follows the general pattern, too, in treating the social, cultural, intellectual, and institutional aspects of history as thoroughly as the military and diplomatic. The thesis of *The Quest for Security*—if a properly written historical essay may be said to have a thesis—is that in the 1715-1740 period "men lived in a world half-medieval, half-modern." The student of history will find himself indebted to Professor Roberts for the evidence he produces to show how much of medieval institutions still survived early in the eighteenth century. The book's best feature, indeed, is its treatment of social and economic institutions, where the author shows how much closer social life resembled Althusius' theory than Locke's. Individualism, he shows clearly, is to be found in the early eighteenth century only by looking at the period through the nineteenth century's eyes. The second best feature is the judicious way in which the author incorporates recent scholarship to give a more sympathetic, more favorable, and truer picture of Walpole, Fleury, John Law, Charles VI, the Duc d'Orleans, and other statesmen of the time who have suffered at the hands of nineteenth and early twentieth century historians.

In one respect this volume does not come up to the standard of most of its companion volumes in the series. The treatment devoted to things social, political, intellectual, cultural and so forth, is so organized that each chapter seems to stand pretty much by itself. Professor Roberts unfortunately died before he could make final revisions on his manuscript, and the editors were naturally anxious to alter the original manuscript as little as possible. The result is that the book lacks real integration. The close interplay of ideas and actions, of attitudes and deeds, is occasionally asserted—but it is never worked out by the author as it could have been. One suspects, as he reads *The Quest for Security*, that the author never felt fully at ease when he dealt with the history of ideas. By making use of good authorities, Professor Roberts managed to present a relatively accurate summary of the development of ideas in this period. Occasionally, however, he makes mistakes of fact, as when he lumps the Scholastics with Descartes and Malebranche as holding "the ancient illusion that ideas are innate," or when he follows Carl Becker to claim that the conclusion of Pope's *Essay on Man* is "in substance that of St. Thomas Aquinas."

As is the case with the other volumes in this series, *The Quest for Security* contains an excellent analytical bibliography. The works cited, however, are exclusively in the western tongues.

Saint Louis University THOMAS P. NEILL.

Richard Hildreth, by Donald E. Emerson. The Johns Hopkins University Studies in Historical and Political Science, Series LXIV, No. 2. Baltimore. The

Johns Hopkins Press. 1946. pp. 181. \$2.00

This is a biography intended as preliminary and auxiliary to a historiographical study of the historian; it cannot, therefore, be judged as a complete work. So much as is presented serves to make its completion appear highly desirable, since the history of American history writing lacks any adequate evaluation of Hildreth. Further, in this work Richard Hildreth appears as a fruitful figure through whom to approach the intellectual history of the three decades preceding the Civil War.

Hildreth was in touch with most of the problems of his day, and, as a prolific writer, expressed his opinions as to their proper solution. These were very decided opinions, for Hildreth was a journalist and the son of a New England preacher; but they were seldom in agreement with those of the extremists of the faction he supported. His dicta, then, should serve as a control in studying the dogmas of the day. It is to be regretted that Emerson's study fails to exploit this provocative characteristic of Hildreth the man, especially since we must wait for the completion of the study of Hildreth the historian. In this book, we receive only a tantalizing glimpse of both.

Saint Louis University. R. W. MCCLUGGAGE.

The Catholic Church in the Diocese of Vincennes, 1847-1877, by Sister Mary Carol Schroeder, O.S.F. Washington. The Catholic University Press. 1946. pp. x, 227

Chicago and all eastern Illinois, as well as all of Indiana, was in the Diocese of Vincennes until 1843. The Diocese was the whole of Indiana until the creation, in 1857, of the Diocese of Fort Wayne that embraced almost the entire northern half of the state.

Sister Mary Carol touches lightly on the Chicago period and on what was probably the most vital era of Catholic history in Indiana, the episcopacy of Celestine René Laurence Guynemer de la Hallandière. Her study covers the entire state for ten years (1847-1857) and then limits itself during the following twenty years to what is today the Archdiocese of Indianapolis. The administrations of John Stephen Bazin, who was Bishop for only about six months (1847-48) and Maurice de St. Palais (1848-1877), the third and fourth Bishops of Vincennes, is *ex professo* the subject of Sister's research.

The field of ecclesiastical—please observe the word ecclesiastical—history of Indiana has been well tended, ploughed, watered and harvested through long years. One cannot but wonder whether Sister realized how often and how thoroughly this work was done before she undertook its further cultivation. It is greatly to her credit that finding a stalk still standing here and there she pursued her quest until she secured this full sheaf of precious grain. Her more than copious footnotes and eleven pages of closely printed bibliography, much of it archival matter, indicate with what assiduity she pursued the search for recondite material, verification of old items, and defense of the truth in disputed positions. She has proven herself an historian.

Saint Louis University. LAURENCE J. KENNY.

Book Notices

Maryknoll Mission Letters, 1945, Volumes 1 and 2. 1946, Volumes 1 and 2. New York. Field Afar Press. \$0.50 each

The historian need not be reminded that some of the finest of historical materials have regularly been the letters of the Catholic missionaries working in distant fields and among strange peoples. He or she will know that collections of this nature should not be overlooked in the attempt to revive, understand, and interpret the recent past.

Our Neighbors, the Koreans, by Florence D. David. New York. Field Afar Press. 1946. pp. 90. \$0.35

Our Neighbors of the Andes: Peru, Bolivia, Ecuador, by Florence D. David. New York. Field Afar Press. 1947. pp. 92. \$0.35

Our Neighbors, the Japanese, by Florence D. David. New York. Field Afar Press. 1947. pp. 90. \$0.50

Three very readable little books, written by a Maryknoll Sister, designed to help "the One World citizen to get acquainted with his 2,139,958,919 neighbors," and in the process become a good, as well as a close, neighbor. With access to the letters and personal experiences of Maryknollers working in these mission fields, Sister Mary Just has been able to tell a charming story. The secondary school librarian might well investigate this World Horizon Series and be on the lookout for succeeding volumes.

A History of the Catholic Church for Schools, by Jerome Mahony, S. J. Dublin and Cork. The Education Company of Ireland Limited. Volume I (30-800), pp. 270; Volume II (800-1417), pp. 188; Volume III (1418-1789), pp. 243.

"The object of the present school textbook," says the author, "is to give a simple account of the most important events of Church History." The series, which will be brought closer to the present with another volume, is designed to serve the needs of the students on the secondary level, though the more advanced might find the writer's concise pictures of events and personalities both useful and enlightening.

The Sacred Scimitar, by Mabel Farnum. Milwaukee. Bruce. 1946. pp. 168. \$2.50

This is a biography of the recently canonized Portuguese Jesuit martyr of Madura, John de Brito. Though grounded on careful research and all the techniques of historical scholarship, with this work Miss Farnum again proves, as did in her life of San Pedro Claver and that of San Alfonso Rodríguez, that the lives of saints need not be dull. The story takes one into India in the last decades of the seventeenth century to show the difficulties of Christian mission activity and the high courage and saintly virtues of one of the greatest of those intrepid Europeans who brought their faith and their culture into that pagan land.